NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment—Without Compromise.

VOLUME 1. NEW-YORK, THURSDAY, JULY 16, 1840. NUMBER 6.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
AT 143 NASSAU STREET.

NATHANIEL P. ROGERS, Editor.

TERMS.—Two Dollars a year, in advance.

Three Dollars if delayed until the end of the year.

Ten Dollars, in advance, will pay for 7 copies one year, sent to one address.

Twenty-Five Dollars a year, in advance, will pay for twenty copies one year, sent to one address.

WILLIAM S. DORR, Printer.

ANTI-SLAVERY INTELLIGENCE.

We publish this week the following extracts from two Discourses delivered at Mobile, May 10 and 17, 1840, by George F. Simmons, that our readers may see what was said in a slaveholding community on the subject of slavery. The argument against slavery is identical with our views—the disclaimers are not, of course.

In the Preface Mr. Simmons says:—

It will immediately be perceived that the following Sermons contain many arguments which have been more ably advanced in other writings, and that, considered separately from the occasion, there is little in them to detain the attention of one who has attended to the subject before. They were meant for the benefit of the people to whom they were addressed; *and for no other purpose.*

* * * * * * *

I wish not to be considered as expressing fellowship, or entering into alliance of any sort, with Abolitionism in the Northern States. Its spirit offends me. When I consider with what ease and irresponsibility a zeal in that cause is gotten up, and with what vanity and lightness of heart it is often associated, and then turn to the unfortunate master, from whom all the sacrifice and all the action is to come, and see him disheartened by reproach, and toiling under the difficulties of a question, in the solution of which, declamation will avail him nought, and abstract principles, unless carried out into practical wisdom, can be fruitful of no relief, struggling, not undevoutly, with a thousand perplexities, which the inhabitant of a free state cannot even comprehend, and which cast the unassisted mind into confusion and despair, I confess that my sympathies are with *him*. It is easy to be an Abolitionist; but it is very difficult to be a humane, a judicious, a disinterested, slaveholder.

I repeat, then, that it was wholly in the interest of my southern friends, and with the most affectionate fellow-feeling towards them, that it was as identifying myself for the time with their society, that I addressed to them the discourses which are now published. *It was there and not here, that I was prompted thus to speak.* In New England I should have been silent, or have addressed myself to the opponents of slavery, with exhortations to moderation and charity.

The discourses are here printed precisely as they were delivered; and I beg to be judged, not by what has been said of me, but by what I have said.

Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven.—Colossians iv. 1.

In this text by "equal" is meant equitable; and what is just and equitable would embrace all that we are required to do to our fellow men. My intention, however, is not to confine myself to the particular phraseology of this passage; but to follow the spirit which is inculcated elsewhere, as well as here, in the New Testament, by which masters are to be guided in their conduct toward those who serve them. In the epistle to the Ephesians, after mentioning the duties of servants to their lords, Paul directs his exhortation to [illegible] *things unto them*, forbearing threatening," showing how the relation is a mutual relation, and that, as the inferior is bound to feel a genuine, unbought, and sacred attachment to the superior, so that superior is bound to look on the inferior with an equally true and active affection. And indeed the whole tenor of Christianity teaches us the same thing, it being characterized by benevolence, and enjoining that virtue of charity on us, as a thing without which all observances are vain; making the sum and substance of our earthly duty to consist in loving our neighbor as ourself, and instructing us that our neighbor is our fellow man; and that, whenever that fellow man has fallen among thieves, or lies a beggar by the roadside, or is sunk in any manner of distress, that then he has a peculiar claim on our sympathy and aid.

* * * * * * *

Now the condition of the colored class is such as to awaken our deep compassion. From how many of our enjoyments are they wholly and hopelessly cut off in this life! Doomed to toil for others' benefit more than for their own, and subjected to the arbitrary will of another whom they do not choose, always in the possibility of being sold to strangers, and severed from whatever is dearest to them; they are without country and sometimes without home; they wander like Cain upon the earth, without Cain's guilt; they enter like Joseph into bonds, but without the intelligence of Joseph to support and console captivity, and without the remotest hope of rising like him above it. They are born in fetters; in fetters must they die. And they are always in peril of falling (with the changes of fortune) into the hands of hard-hearted masters, who inflict on them cruelties which have never been surpassed. Add to this that, by education, they are almost without those fine feelings, which are the source of all the bliss we much value, and possess but a meagre understanding of Christianity, which furnishes the consolations of sorrow, and is the nurse of spiritual pleasure. They are brutish and unsparing. They enjoy but an imitatory, and unsatisfied being, and must look forward to another world, even for that height of happiness which we may possess in this. Their indolence and childishness, their deceitfulness and perversity, being the natural results of their ignorance and of their condition, increase our compassion, rather than irritate our tempers; for we know that our virtues of enterprise and industry and veracity, so far as we possess them, are not to be claimed by us as merits, but are consequences of our discipline; that we are *educated* to be active, as the slave is to be sluggish, and if we have human hearts, we pity the poor man the more, that his condition is such as to repress the native exuberance of power and thought, and hold him down to a monotony of reluctant drudgery.

On contemplating, then, the slave's lot, compassion and indulgence are the necessary result in every undepraved mind. And these are a constituent part of Christian charity; for pity is love for those who are in distress.

And while we compassionate the slave, we are not to forget that he is our brother, although with a colored skin, and with faculties less apt; that he looks forward to the same heavenly inheritance as we, and is an equal sharer in the redemption of the cross. We are not to forget that in him all human capacities lie, though not yet unfolded; that in that darkened mind are hid the elements of the imagination which in Milton entered Eden and the courts of heaven, of the reason which with Newton weighed the spheres, of the religious faith which made Paul the apostle of the Gentiles, and led him by the hand through dangers now unknown; that in a future state these faculties, long pent, may be brought forth into illustrious action. And when we stagger at this contrast, and doubt whether our principles do not delude us, we may reflect on the great change which has been wrought in *us*, since we were helpless and senseless infants in our nurses' arms, and remind ourselves of the fact that the inhabitants of the now glorious Britain were once regarded by the Romans, as incapable of elevation, and fit only to be serfs.

Yes, on every soul the divine image is stamped, and as the soul grows and expands, that likeness is capable of being brought forth with glorious and angelic lustre. This world is but introductory. At the high dawning of another, despised and abused spirits will be found opening into display of faculties long concealed, as the flower bursts into sudden glory under the first warmth of the morning. The poor African when he has exchanged the darkened body for the livery of the skies, and is enlightened by a sudden access of that knowledge which was obtained by us below only with painful exertion, when he is encouraged and lifted up by the sight of the Lamb, and of the benignant Father of glory, will seem not wholly unlike the best of the sons of earth,—will receive respect as his right, and happiness as his inheritance. The negro is our brother. To be regarded with fraternal feeling is therefore his *due*. We bestow it on him not as a favor, but as a debt.

The obligation on us, then, is very apparent, to treat and love him, as a fellow-laborer, and not as a tool; to seek his happiness, and when he is helpless, to make ourselves his guardian,—to seek his happiness by complying always with the demands of justice, by yielding him every thing which is equitable, by endeavoring to mitigate his sufferings, and to make his happiness of a continually higher and higher kind, through culture of his mind and giving him opportunity of improvement. If the laws forbid this, they are wicked, and must be repealed.

Thus by kindliness and encouragement in all our treatment of them, by increasing their happiness even as they are, and still more by attempting to lead them to such refined, and rational and elevating happiness as we ourselves would desire, are we to show our Christian love toward this portion of the race. I know that there are those who will smile at the very idea of loving them. "What! Do you speak of affection as possible towards the brutish laborers of our fields and streets, towards men who do not even know what a refined thought is?" But those who deem such love impossible, have not yet begun to know Christianity. What reward have we, if we love only those whom it is instinctive to love, if our love be tried by nothing which tends to sever it? To love our amiable and affectionate friends requires no religion; it is perfectly consistent with a low state of heart; it is not a virtue, but an impulse. But our Christian benevolence is tried, when we turn to the unhonored, the ignorant, the repulsive, or those with whom our spirits are not congenial. There it will be seen whether we have exalted charity to be the rational principle of our whole nature, whether our heart really beats for our fellows, or only for those who flatter and solace it. Far from love being impossible towards our common colored laborers, it is the natural emotion in a pure mind, on contemplating their condition. We do not see them overworn with toil, or deprived of comfort and hope, or suffering in any way, or on the other hand, performing acts of faithfulness and friendship, without sympathizing with them, and wishing to relieve them. Selfishness and cupidity are stern and severe. But while the mind is not excited by passion, nor blinded by interest, nor hardened by former guilt, it is not without fellow-feeling for the slave. And when taught by Christianity, it puts forth a new sympathy, a sympathy far more penetrating and active, a heavenly and constant love.

* * * * * * *

There are some who object to all mention of the subject in public, thinking that it is too exciting to be treated profitably in any way. But, the more exciting the topic, the more important that Religion should pour in its tranquilizing influence; and as our difficulties and straits become more embarrassing, the more solicitous should we be for the guidance of divine truth; which never comes amiss; which enlightens darkness, which calms irritated feeling, which tempers the extravagance of enthusiasm, and beautifully reconciles the rights and true interests of all the children of God. On questions of an agitating and doubtful nature, it may sometimes be profitable to dissuade the expression of private opinion, of the judgments and desires and fears of individual minds; on account of the apprehension that men may be irritated and goaded by it. But in the Church it is quite different. Whoever is there excited to anger, when the instructions of Religion are faithfully proclaimed, brands himself as an infidel and a rebel, he immediately makes himself an outlaw from the kingdom of Jesus Christ, and is to be ranked among the enemies of the human race.

* * * * * * *

When we ventured upon the subject formerly, we considered to what sort of treatment of our servants those principles would lead us. I propose now to inquire how those principles affect their claim for liberation.

If it be true, as it is asserted to be, and as I suppose it is, that a great part of the colored servants are so accustomed to be taken care of, that they cannot take care of themselves, so indolent that they would not labor except urged by others, and so improvident that the supplies of to-morrow would be left to accident, and whatever they had to-day be used for intemperate and vicious indulgence, it is plain that we should do very wrong to turn them loose upon the world; for we feel that we, in like circumstances, with our present clear views of interest, should supplicate to continue to be protected and employed. It would be like a father turning his children at a tender age into the streets. But the incapacity for freedom, is itself an evil to be deplored and removed. It is not natural. It cannot be rightly permanent. For every man is made to work out his own happiness in this world and in another, by the unfettered use of his own faculties; and it is only when made free, that the resources of his nature are drawn forth, that in ever new enterprises and attempts, animated by all the hopes and spirit of liberty, he puts forth those manly powers, which, though unsuspected in him before, are hidden in the recesses of every human soul. That man is born to be free, is now a proposition every where allowed. In our country in particular, it has become a familiar axiom. While one is unfit to be trusted with this birthright, he is but in an infancy of being; he continues in a prolonged boyhood; he has not yet become a man, and the dignity, the happiness, and the hopes of manhood are denied him. That he should be fitted for freedom, and made wholly free, becomes then the aim of one who acts towards him in the spirit of Christian fraternity. If his own safety require that like a child he should, for the present, be constrained, and subject to the will of a master, his constraints should be made no greater than are necessary [illegible] exigence; the idea of him and his children being bound forever can never be tolerated; his right being recognised, he must be held merely in guardianship, and not as an instrument for our gratification or profit; the relation must be a mutual and fraternal one, in which he serves us in return for benefits conferred, and is disciplined for his own advancement in intelligence and virtue and practical capacity. If we doubt about the justice of this requirement, then refer to the rule that we are to do unto others as we would that they should do unto us, and ask ourselves whether we should expect or rightfully demand any thing less, were *we* in that state of servitude.

Let these few remarks suffice with regard to that portion of our colored servants who are not fit to be immediately freed from their restraints. There remain another class consisting of those who are able to take care of themselves, and are capable of judging of their own good. In these as in all others, the right to liberty remaining unalienated and inalienable, nothing but the strongest considerations of public good can authorize its being any longer suspended. Or if insuperable practical difficulties present themselves in the way of legislation, and emancipation continue to be forbidden by law, then the master, holding such an one in his dependence, must regard him as a freeman, must give him the fruits of his labor, must secure him in his domestic rights, must protect him from all wrong, and afford him opportunity, while he lives, to answer the ends of life, and to prepare to enter another, and less oppressive world. Nothing less than this can possibly be deduced from the golden rule of Christian morals. Nothing less than this can be proposed to you as your duty, except by one strangely deluded, or by one who cares more for your opinion than for truth.

The principle on which Slavery is founded is entirely overthrown by the fundamental principle of Christian morality. Christianity makes all men our brethren. Slavery makes men our tools. And the fallacy of its principle is fully allowed here as well as elsewhere. I do not appeal to the majority of slaveholders; because the majority of this class, as well as of other classes, is bad, and is not to be trusted to discern and confess truth through the cloud of interest; but I appeal to that minority of magnanimous, honorable, and benevolent men, in whom the golden principles of the community are treasured up, and who deserve to be considered the voice of the community in all questions of justice and equity. They allow, the better class among us freely *allow*, that the principle of slavery is wrong, that Christianity requires us to consider all men our brethren, that each man has his rights, and that they cannot be denied him and he be degraded into a *thing* to be possessed for others' good; they do not claim to own their servants as they own their ploughs and their horses; but they own them as they own a wife and children; hold them under their care and direction, for the servants' own prosperity and spiritual advantage, by a discipline resulting in mutual benefit and happiness. The idea that men can be owned, strictly speaking, *as property*, will find few advocates among the good.

* * * * * * *

When Moses was sent to lead and organize the Jewish people, he found Slavery already existing and established; and the laws which he dictated to the Jewish Commonwealth, did nothing with regard to it, but limit the power of masters, defend the bondmen in certain rights, and provide for the liberation of some, suffering the existing state of things to continue, only mitigated and alleviated. Slavery, such as it exists in our country, that is chattel-Slavery, by which the bondman is reckoned as part of the personal property of his master, did not exist under the Jewish laws.—Their bondmen were of two sorts, first Hebrew servants who were to be restored to liberty without fail on the year of jubilee, which was every seventh year, and might be redeemed at any time previous, by the payment of the amount of the wages of a hired servant for what remained of the period; and secondly, servants taken from foreign nations, or children of the strangers dwelling in the land, who were bound in perpetuity, and were to be a possession for the Jewish master and for his children forever. But the law contains no permission that these should be sold. They were vassals of a family; and with that family they were to remain; a condition more resembling the condition called "Villenage," than Slavery as it has been planted in this region of the world. For men being bought and sold, held as the mere transferable tools of industry, to be driven about hither and thither like cattle, as the interests of the master may demand, the Jewish laws contain no sanction whatever. All their regulations with regard to servants are conceived in quite a different spirit. They are provident of the servant's rights. They protect him against cruelty. When fleeing from a master of another nation, they forbid him on any account to be restored. They provide for his instruction in the Faith, and reckon him equal with his master before God.

These differences between Slavery as it exists among us, and that authorized by the Jewish law, are worthy of being noticed. From the main fact, however, what inference can be drawn? Slavery was permitted by the Mosaic code with certain limitations and mitigations. Can that sufferance be brought to show its lawfulness among us? Certainly not. For the same mode of argument would make polygamy admissible, since this was allowed by the Jewish law and practised by the Jewish people. Yet can any be found to maintain on this ground, that a man may, without sin, have several wives, if he only treat them all with kindness? The Jewish was an imperfect dispensation, designed for the infancy of the race. We have a more perfect law. Nothing is permissible to us, except that which, according to Christ, is just. If we would find therefore what Revelation approves, we must turn to *his word*.

* * * * * * *

It is not to be controverted that Christianity brought no express and direct prohibition of Slavery. As little however did it bring an express and direct prohibition of despotism; and yet in our times and country, it need not be argued that Christianity asserts the liberties of a nation. In the New Testament, men are commanded without discrimination to submit to political rulers. As well might we reason from this in favor of passive obedience, and condemn thereupon our revolutionary fathers and all who have withstood the tyranny of monarchs, as draw conclusions in favor of Slavery from the silence of the New Testament with regard to it, and the exhortation to servants to obey their masters.

How can we suppose that Christ looked upon Slavery other than with disapprobation? Do we reflect on what Slavery was in his day? that it was not merely of the ignorant and low, who were fit only to be drudges of society, and needed the strong arm of a master to control them, but that it embraced the philosopher, the poet, the accomplished female with its bonds, the delicacy and splendor of whose gifts did not prevent their being subject to the will of a sometimes capricious or wicked master! And are we prepared to maintain that Christ approved of this, because he did not condemn it? Did he not find the world teeming with wrong, and society laden with evil, and is his silence in any particular to be reckoned in opposition to those principles of religion which he gave forth, as the powers that were to subdue all wrong?

No. The question, as a question of Right and Religion, seems to be very plain. Slavery is wrong. We can own servants only as we own wives and children. They cannot be a part of our property; nor, without great injustice can they be treated as such. This conclusion, indeed, is not in general controverted. While it remains abstract and general, it is allowed. But when we come to apply it to our own circumstances, we are perplexed with doubts, and a thousand insuperable difficulties are thought to present themselves before us. The incapacity of people long inured to bondage, their reluctance to work except when compelled, our entire dependence on them for the necessary labor in our fields and houses, are supposed to make it necessary to continue the bondage of the present generation. But in a few years the present generation will be gone: and does this reason apply to the generation that is to come? May not the law decree the freedom and provide for instruction in necessary knowledge, and for the necessary discipline and protection, of those born after the present time? May it not mitigate the condition of those now living, by permitting them to be instructed, by securing them in their families from forced separations, and from violation of their sacred rights? Ought not some limit to be set to the freedom with which they are bought and sold! In short, *if Slavery be wrong, ought not the removal of it to be the settled policy of the people among whom it exists?*

* * * * * * *

Thus, my friends, I have accomplished my difficult duty of uttering to you, what appear to be the teachings of Religion on this forbidden subject. I have not spoken my own thought. I have not suffered myself to listen to my own wishes or fears. The opinion of this or that mind is nothing. Our question is singly this,—what is *the will of God* toward us in this thing? Under His protection we may laugh at fear. Interest, reputation, the excitements and prejudices of the day sink and vanish; and we seek to solve the great problem of our social condition, by looking into the eternal truth of things, and the immutable and shining duties of Religion. Such views never come amiss. Even when nothing is to be done, they prepare us for the future, and make us satisfied to be quiet. They give stability to our otherwise fluctuating ideas. They yield us confidence in ourselves. They calm all irritated feeling, they raise us to serene and elevated thought, and prepare us for sacrifices and toil. Religion is never an intruder. Notwithstanding this, however, I have found a strong motive to dissuade me from venturing on the subject, I have now treated, in the apprehension that the treatment of it might prejudice our infant church in the opinion of the community. Let me say therefore, that thus to shift the responsibility upon the church, would be wholly unjust. I am forced to confess, that the members of our denomination are in general as little favorable to the discussion of this great interest as those of any other. I fear there is not an individual in our society who would not have dissuaded all mention of it. They of course are not to be blamed for what they would not have approved. The odium, if such there be, belongs to me. I am well aware, also, that I expose myself to much misrepresentation. To [illegible] to the meanings and motives of an illiberal and superficial, and to the anger of the wicked, as well as to the disapprobation and complaint of many whom it is painful to offend, to all these I resigned myself when I began. I had come to a rugged passage in the path of duty. What right had I to falter or complain? But to avoid, as far as possible, being misunderstood, let me say, in conclusion, that I am not an Abolitionist, (in the technical sense which is given to the word); but that, on the contrary, men of that persuasion have greatly reproached me for my opposition to them. But I am one of that large and increasing body of Christians, who hold Slavery to be wrong, and are earnest for its removal. To be thus is not matter of choice. Thus far the spirit of Paul and of Jesus Christ constrains me. And finally, whatever may be the opinions, the hopes and fears, of different men, fail not to view the whole matter habitually in the light of Religion. If you follow that light, you can never go astray, you can never fall into any lasting calamity.

Cuba.—Slavery and the Slave Trade.

The Pennsylvania Inquirer contained in a recent number a long and interesting notice of a work on Cuba, lately published in England by David Turnbull, who visited that island in 1837, and remained there some time. We give below some extracts bearing on the subject of the slave trade and the treatment of slaves.—*Pennsylvania Freeman.*

"But the chief object of Mr. Turnbull's visit was to ascertain the number of the slave population—the amount of the yearly importation of Bozals from the coast of Africa—the views and feelings of the Spanish authorities in regard to that infamous traffic—the measures taken for its suppression—and last, not least, the present condition of the slaves.

All circumstances considered, Mr. Turnbull estimates the white population, 1838, at 400,000, the free people of color at 110,000, and the slaves at 360,000, making the aggregate 870,000.

Mr. Turnbull's next care was to ascertain the number of slaves yearly imported from the coast of Africa. This was a difficult task, but after careful inquiry he rejects the estimate lately given by Mr. Buxton, of 60,000, and of Mr. M'Queen, of 100,000, and adopts that of Mr. Tolme, the British Consul at the Havana, who is of opinion that they do not exceed 23,000.

His picture of the treatment of the slaves is revolting indeed. In many instances they are treated with great violence. But this statement, it is observed does not apply to slaves living under the same roof with their masters; these are not only kindly treated, but, being generally born in the same house, will be found to be the foster-brothers or foster-sisters of the master or his children. It is in the country, on the sugar or coffee plantations, which the rich proprietors of the Havana seldom or never visit, that the poor slave is made to feel the weight of his wretched condition, under the tender mercies of a brutal *Mayoral*, or overseer:—

'While in quest of the mouth of one of those extraordinary caves produced by the action of water on the schistose formation, washing it away from beneath the superincumbent mass of calcareous rock, we overtook, on the bridle path, a long file of negroes, each laboring under a heavy load; and at the same instant there came up one of those brutal drivers, armed with his instrument of torture, who, without any notice or apparent provocation, applied himself most vigorously to the work of flagellation, not sparing a single individual of the gang. With this proceeding we did not interfere, because in a foreign country we felt ourselves reluctantly compelled to pay some respect to any emblem of authority, although it should appear in the questionable shape of a cartwhip. Soon after the driver had performed his round of duty, and had allowed the gang to proceed on their journey, we were met by two persons in the guise of gentlemen, whose behaviour immediately attracted our attention. No sooner had they caught sight of the file of negroes, than, rushing on with the most furious exclamations, they began to beat and pummel the poor fellows with all their might. Seeing nothing in the appearance of these persons to entitle them to consideration, we began to expostulate with them on their conduct, when it turned out that they had no sort of interest in the gang, or the work they were employed in, but defended the outrage by declaring that the master was their friend, and that the people richly deserved what they had got, as the whole of them had just been detected in the act of lying down by the road side, and falling fast asleep, instead of proceeding with their loads to the end of their journey. Under any other circumstances it would have been laughable to observe the vehemence with which so hateful to the ears of a slave master, they repeated the word *dormiendo*.'

In relation to the disposition of the Spanish Government to co-operate with Great Britain, Mr. Turnbull shows that so long as Spain perseveres in her present policy, the authorities of the island will not, if they can help it, enforce any measure calculated to put an end to the disgraceful traffic: nor is the mixed commission of British and Spanish judges, sitting at Havana, as at present constituted, calculated to advance a step towards that desirable end. As a remedy more prompt, practicable, and efficient, than any heretofore suggested, Mr Turnbull proposes to extend the powers of the mixed commission at Havana, by adding an additional article to the treaty of 1835, authorising the court to decide on the right of an African to his freedom.—He is also of opinion that the equipment clause requires amendment; further suggesting that the number of cruisers on the coast of Africa should be increased, and should confine attention to that coast alone, the extent of which is far less than that of the Spanish Islands and the Brazils, now so inefficiently watched; and recommends that head money and tonnage money, in reasonable proportions, should be allowed captors, to be paid whether the vessels have or have not their cargoes on board; thus giving them a direct pecuniary interest in the capture and condemnation.

Another point of interest in this work, must not be passed over. It is the alleged abuse of the American flag, for the purpose of slave traffic. According to the reports of the British Commissioners, of the seventy-one vessels engaged in the trade in the year 1837, eleven were American; and that in the following no less than nineteen vessels, protected by the American flag, had entered the single port of Havana. So that, in point of fact, now that the slavers have been deprived, by the last adopted measures of the British Parliament, of the benefit of the Portuguese flag, it is to be expected that the trade will be carried on entirely by the Americans. This is, indeed, disgraceful to the nation. It is here broadly affirmed, and with truth, as we may suppose, that the flag of the nation which boasts a greater condition of freedom than any other on the face of the earth, is now prostituted to the most inhuman of all purposes—the traffic in flesh and blood. So long as this condition of affairs shall exist, and so long as our government permits the protection of our flag to every vile miscreant who chooses to turn slavedealer, the efforts of the British, and of philanthropists generally, to put an end to this dreadful business will prove of little avail. "No other flag but the American," says Commodore Reeve, of Her Majesty's sloop Lily, in his report to the Secretary of the Board of Admiralty, "will, in a short time, be seen on the coast, as it affords all the protection a slaver can require under the existing laws; and it would be useless for Her Majesty's cruisers to be any longer employed for the suppression of the traffic."

Overcome Prejudices.—The most difficult of all the innovations introduced by the Pacha of Egypt, was the dissection of human bodies in teaching surgery. The priesthood firmly refused to sanction such a violation of the laws of the prophet. The Pacha told them that in his opinion dissection was perfectly proper, and that their own bodies will furnish the first examples, unless they speedily come to his views. The argument was inevitable; the priests were convinced.

Stephen Dickerson Reclaimed!—It is a fact well known to our readers that three young men belonging to this city, Isaac Wright, George Garrison, and Stephen Dickerson, were kidnapped and sold into slavery, by some man-stealing scoundrels, about three years since. Isaac Wright was reclaimed more than a year ago, and now he have the high satisfaction to announce that Stephen Dickerson is reclaimed and arrived in this city on Tuesday last. We shall endeavor to give the facts next week.—*Colored American.*

From the Youth's Cabinet.

The West Indies.

There are a great many people in America, who tell us that if the slaves were set free at once, they would be sure to *murder their masters*; and perhaps there may be some of the readers of the Cabinet who believe this, and who would almost tremble with fear if they were told that to-morrow all the slaves in these United States were to be free. Perhaps you think the slaves would wish to take revenge for all their wrongs and sufferings. It is true they have suffered much, but I think *freedom* would take away all disposition to revenge.

I will give you the history of a young woman who was born a slave, and who was often, very often, much abused, but who was liberated about two years since. Her name is *Cornelia*, and she resides in the Island of Jamaica, where she lived in my family for about two years. Her master died when she was young, leaving her and several others to his wife. By her and her children they were treated very cruelly.

Cornelia was a house servant, and such were either '*fed*,' or were allowed so much per week to feed themselves. They had no time of their own,—while the field servants stopped their work at 4 o'clock P. M., and had Saturday and Sunday for their own time. They also had land where to make [illegible] provision grounds, from which to get food for apprenticeship system commenced, when she was rescued [illegible] very well till the either food or means to get it, except now and then a little, and she often had to beg a share with her poor old mother. The law would *compel* the mistress to furnish her with food, or fifty cents a week to get her own, and she often claimed her right, and threatened to go to the Magistrate and [illegible] plain, unless she was better treated; but not wishing to do that, she and her mother used to sit up nights and bake cakes, &c., and then got an old friend of hers, who was free, to sell them for her. Thus she lived along for a year or two, till finally she was treated so badly, that she made a bargain with her mistress, agreeing to pay her one dollar per week, and have her time to herself, and work where she pleased. Soon after this, she came to live in my family, and up to the close of the apprenticeship system, Cornelia never failed to pay her dollar per week to her mistress.

Immediately after emancipation, Cornelia's mistress became very poor and destitute of the comforts of life, and now was the time for revenge—now was the time for Cornelia to remind her of former injustice and oppression. But did she do this? No: she filled a basket with provisions, the fruits of her own earnings, and went six miles to endeavor to *comfort and relieve "poor old misses;"*—and this she often did. She was often joined by her old fellow servants, who had also endured so much oppression. They did this of their own accord.

As I was leaving the Isle, I heard that the old lady was expected soon to die, and Cornelia was more attentive to her than ever—often going to find out all her wants that she might supply them; often watching with her, and pointing her to Christ the sinner's friend, and praying that God would prepare her for the solemn hour of death. *Does this look like revenge?*

But perhaps some one says, this is a remarkable case, and only *one*. Stop! Look at the Isle of Jamaica, not so large as New Jersey, having a population of about 300,000 slaves, only about 10,000 whites, and 40,000 mixed and colored free people. On the morning of Aug. 1st, 1838, all these 300,000 slaves were set free—yes, "*turned loose*" to go where they pleased. And what did we see? *Blood and carnage, fire and smoke*—the actings out of *revenge?* No indeed! *far from that.* Nearly every chapel in the Isle was crowded with these people long before daylight; and every heart seemed to go out in thankfulness to God and man, for the rich gift which had been conferred upon them; and from that hour to this, not a single case has occurred where a liberated slave has attempted to murder his master. This was expected by many, but all have been disappointed. One gentleman who had been a slaveholder in Jamaica for many years, said to me, "I used to think, if ever the slaves got their freedom, many of us would get a *tremendous thrashing* for our evil deeds; but *I see no disposition among them, now they are free.*"

The African race are *very remarkable* for their spirit of forgiveness and forgetfulness of injuries, and it shows *much ignorance* in a person to say that the slaves would "cut their master's throats, if they were set free." The truth is, as said one who had been an old oppressor in Jamaica. "*If you* DON'T *let them go free they will cut your throats.*" Yes, it is *oppression* that maketh even a *wise* man *mad*, but "he that would have friends, must show himself friendly."

D. S. Ingraham.

From the Emancipator.

Letter from Rev. C. S. Renshaw.

Fern Hill, St. Andrews, Jamaica, May 10th, 1840.

Messrs. J. Leavitt, and Chas. B. Ray:

Dear Brethren,—Before I left the United States, a number of colored friends requested me to ascertain the advantages of emigration to this island, and to communicate to them the results of my enquiries.

May I beg the privilege of addressing them through the columns of your papers?

Dear Brethren and Friends:—I have not been unmindful of your request, nor of the promise I gave that you should hear from me, on the subject of emigration to this island.

The views I now entertain are my first impressions ripened to maturity. I have, however, forborne writing you at an earlier period, lest you should regard my statements as partial, and my conclusions as hastily drawn from insufficient data.

After having given to the subject all the care my circumstances would admit, and advising with many of your friends and mine, I am irresistibly led to the conclusion at which the Anti-Slavery body of Great Britain appear to have arrived—THAT UNDER EXISTING CIRCUMSTANCES, EMIGRATION TO JAMAICA WOULD RESULT MOST DISASTROUSLY TO THE EMIGRANTS.

The reasons that have led my mind to this conclusion, I will state.

1. The climate of Jamaica is the contrast of that of the free States. On its highest mountains, and they overtop any in the United States, frost or snow was never known. *Winter* is not in the Jamaican's vocabulary. The heat is not only intense, it is *protracted*, it begins soon after sunrise and lasts till sunset. You would have to undergo a severe acclimating process before you could be an efficient hand in a cane piece.

Slaves taken from Virginia to Louisiana, pass through an acclimation that kills many of them; yet, they only go 9 degrees South, whilst you would traverse at least 22.

2. The mode of living of the peasantry, as the laboring classes are called, is as different as possible from that to which you have been accustomed. Yams, plantain, salt fish, and sometimes a little pork, constitute their almost unvarying meal the year round. They are satisfied with this, but I do not believe that you could or would be; yet if you come to Jamaica, these must be the great staples of your diet. The proof is at hand. Meats are cheap at 12 1-2 cts. per lb. Flour varies at from $10 to $18 per bbl—Teas from $1 50 to $2 per lb. Coffee from 18 3-4 cts. to 25 cts. per lb. Sugar averages 9 or 10 cts. per lb.

3. Whilst these are the prices of provisions, wages are much lower than in the U. States. They are never higher than 50 cts. a day for a field laborer, and generally 31 1-4 cts. Carpenters, masons, &c. &c., vary from 50 to 75 cts. per day.

4. You can scarce hope to become a landholder, except you bring funds with you to purchase. Lands are very high—I know of none for less than $15 per acre, and it generally varies from $20 to $30 per acre, and *is rising in value.*

Need I contrast this with the lovely prairies of the great West, at $1 25 per acre?

5. The religious privileges you would enjoy here, are not to be compared with those you now have. I have the "Negro pew," that shameless proclamation of "respect of persons," full in view whilst I write. The moral aspect of the Island is immeasurably the worst aspect. Your educational privileges, and I know they scarce deserve the name, are generally as good as you would enjoy here. In many districts they are much better.

The "public sentiment" that has so long oppressed you is almost unknown here, *but that only seeks to keep you in the place you are so much wanted to fill—the lowest caste of laborers.*

6. Emigration from all other quarters has failed. The emigrants have uniformly been disappointed: often most ruinously so. Germans, Irish and Scotch have tried it in vain. Many have petitioned for, but have not obtained, a passage back to their native land.

By what magic will you escape a similar fate?

7. Those by whom you would be employed, have generally been the proprietors, or managers of slaves. Slavery is dead here, but the spirit, though modified, still exists. It would be a miracle did it not. I well know how keenly you feel the petty tyrannies you are now subject to, but should you be induced to emigrate to Jamaica, in the hope of escaping from them, and find yourselves compelled by circumstances to labor under a harsh, captious, overbearing employer, the mockery of your hope would doubly aggravate the misery.

I do not wish to prejudice your minds against the late slave proprietors, but simply to give you all the facts in the case. That they are more or less marked by the peculiarities of the odious relation they have sustained, is no doubt true. Can a man take fire in his bosom, and his clothes not be burned!

8. The character of the legislation of the Island is unsettled. It is impossible to say whether it will be liberal or restrictive. Some of the laws recently enacted, must bear very heavily against the interests and happiness of the laboring classes. I am confident that you would find them *very* irksome.

Besides this, there is reason to fear that the execution of the laws will be placed entirely in the hands of a magistracy constituted of planters and managers. How much their previous associations and habits of thought and feeling will be likely to influence their judicial decisions, I leave you to decide. They are men, and generally have unsanctified hearts.

I feel bound, also, to say that fears are expressed that the present governor will not pursue the energetic course of Sir Lionel Smith, the late governor. With some minds this has much weight; but, though unhappy agitations have recently been excited, my hopes far transcend my fears.

These are the reasons that have influenced my mind. I have read them to brethren Dresser, Tyler, Beardslee, and Blakeslee, whom many of you know, and to other gentlemen of the Island. They most fully endorse them.

After a few years shall have harmonized the conflicting interests, softened the asperities, equalized the prices, and given character to the legislation of the island, it might be a happy home for many of you. Till then, is it not

"Better to bear the ills you have,
Than flee to those you know not of?"

With an earnest desire to promote your best interests,
Your friend and brother,
C. Stewart Renshaw.

From the Pennsylvania Freeman.

Slaveholding generosity the spirit of [illegible]

Most of our readers have probably seen an account of the attrocious murder recently committed at St. Louis, Missouri, upon the person of A. J. Davis, proprietor of a political journal in that city. The deed was done in open day, while a number of persons stood by and looked on with seeming indifference, and one even attempted to prevent interference when at length it was offered. The occasion was dissatisfaction on the part of the murderer, with an article alluding to him in Davis' paper. We copy below, from the Christian Reflector, some comments on the bloody deed:

"Some might wonder what *slavery* has to do with this. Much every way. Chiefly, because in slavery these ferocious passions, this readiness to be wrought up into irrepressible rage by the veriest trifles, and this recklessness of human life have all their origin. It is the hot-bed where depravity quickly germinates and attains its rankest growth. To repress free-born energies against their consent to all manner of suffering, requires threats, force, and hence a resort, when necessary, to the direst extremes, both against the enslaved and those who would befriend them. Hence tyranny, suspicion, petulence, wrath, and the whole family of kindred propensities become habitual and stand ever ready to answer other purposes than those by which they are sustained. We need not dilate. Any one not stone blind may by a glance at facts of every-day report, trace an inseparable connection between cause and effect. If we err, we pray some one to undeceive us. But how happens it that these numerous facts, if not causes and effects, are found intimately united, and generally on the same soil. Can any one tell? 'But do they not occur all over the country?' To some extent they do, but the rapid increase in murder is ascribable to no more fruitful cause than this.

'The wave of population has for years been rolling south, and is returning contaminated with the soil over which it has passed. The ebb and flow is on the increase. But, more than all, the frequent triumphs of mob violence over statute law, brought into decent repute by nothing so much as opposition to the discussion on slavery, have vitiated public sentiment, and have, upon a great part of the community, made this one grand impression,—that summary vengeance for grievances is safe and even proper when a stronger party shall not forbid it. Recollect the case of Lovejoy,—driven from the very spot where poor Davis fell, and that for using the same right guarantied to him by the constitution of his country—*freedom of speech.* He died for the same cause, although his blood was spared to inflict a deeper disgrace on a free state. It would be pleasing to trace the parallel. We shall understand by and by perhaps what these things mean. When a few more sons of New England are to be sacrificed for merely clinging to the principles which their mothers taught them on their native hills, when a few more descendants of the pilgrims shall fall by ruffian hands because their fathers did not teach them self-defence with weapons of death, the question will be better understood, whether the North has any thing to do with the 'peculiar institutions' of the South.

But at present it is a 'difficult subject and does injury rather than good.' When will men open their eyes to see!"

Pro-Slavery Witness.

The credibility of the witness—the Jamaica Despatch—whose testimony is chiefly relied on by the retailers of unfavorable reports from the West Indies, may be inferred from the following, which we cut from the Emancipator.—The editors of this country, who copy so liberally from the Dispatch, without stopping to "examine into the truth of the matter," would not do much amiss to take a hint from the decision.—*Pa. Freeman.*

Mr. Knibb and the John Bull.—A verdict has been given at London, in the Court of Queen's Bench, against the John Bull newspaper, for a libel on the Rev. Mr. Knibb, the devoted missionary in Jamaica, in re-publishing a mendacious statement from the Dispatch. Most of the pro-slavery papers in the United States copy freely from the Dispatch in presenting their readers with "Intelligence from Jamaica," with respect to all that is unfavorable in the working of emancip

From the Dublin Weekly Herald.

The World's Anti-Slavery Convention.

It was not our lot to be amongst the inactive spectators during the great struggle in 1838, which ended in the complete emancipation of the negro in our West India Colonies—by which he was disenthralled from those shackles which he had so long and so grievously worn. That auspicious event we firmly believe to have been the commencement of an era which will only attain its consummation when,

"Slavery shall cease, and cease forever,
And man shall wear a chain no more."

It was our lot, too, to stand in the last assembly of Anti-Slavery Delegates; amongst that noble band, who three times in the space of a few months, left their homes, and all their pressing cares of business, to aid in the redemption of their country from the foul iniquity of upholding slavery.—It was ours, too, to stand within the walls of the House of Commons when the glorious majority of THREE was declared for the full liberation of the enslaved; and although an unworthy, a miserable attempt was made to nullify that noble decision, yet we felt it was final. It was borne on the wings of the wind to the oppressor, and to the oppressed. It told the one that the days of oppression were over—the other that he was to be free.

It was ours too, to feel vexation and disappointment at the pertinacious and continued refusal of a ministry to accede to the demands of justice and humanity; thus protracting that struggle at an expense of time, and an amount of pecuniary outlay to many of the friends of the negro, that they ill could bear. But in the midst of all this, we saw that there was an important end in progress of attainment; that each succeeding discussion, each opposition, was throwing fresh light on a great principle; that the question of abolition was travelling, by means of the press, throughout the world, and thus obtaining a publicity, that it could not otherwise obtain; that tyrants every where were trembling at the protracted, but, in its results, certain contest; and lastly, though not least—that every fresh delay was drawing additional labourers into the field to fight the battle of freedom. We felt, too, that as philanthrophy is ever expansive in its nature, that the labours and energies of its votaries would not cease when the then struggle was over, but would be turned into other channels of benevolent enterprise. Has not the zeal manifested in exposing the infamy of the opium war—in advocating the cause of British India—and in promoting that great source of the regeneration of our own country, Total Abstinence from intoxicating liquors, proved the correctness of our feeling. It is this feeling, too which makes us anticipate glorious results from the approaching Anti-Slavery convention—which will not permit us to set limits to what it may not ultimately achieve.

Yes, when we consider, that with the cool determined spirit of the English Abolitionists, there will be associated the self-denying, unquenchable zeal of their American brethren, those stern upholders of human rights; that the noble minded missionary, Knibb, who has in the very domains of slavery fought the good fight of freedom, will be there accompanied by two of his sable brethren, whoin, as an instrument of God, he has released from their bonds; that the liberated black of Hayti may perhaps be there, and the swarthy Indian to tell of his right to freedom; that the continent of Europe will send her noble spirits to tell of their common sympathy for the rights of all mankind; that amongst the strong and vigorous, the aged Clarkson, the early and untiring friend of the oppressed will stand forth; and, that over all, may we not humbly trust the blessing of the Omnipotent will rest—we cannot, again we say, set limits to the results. Angels will rejoice over such a scene; while the demoniac man-stealer—the lordly cotton planter—the purse proud American cotton grower—the rice cultivator of South Carolina shall tremble in the midst of their ill gotten riches and feel that the canker-worm has assailed them. The negro, whether he toil under the burning sun, or suffer the agonizing horrors of the slave ship, or be lacerated by the iron collar and blood hounds of Cuba, or the deadly lash of the *Free American Republican*—whereseever, under whatsoever form of misery, he may be, shall feel, if the glad tidings reach him, *that there* is a *spirit at work*, which if it do not accomplish his own release, will at least effect the deliverance of his offspring from bondage and suffering, and restore them to that liberty, which is the Creator's inalienable gift to every one of his rational creatures. And oh! may they reach the ears of the poor Carolina mother, to tell her that her stolen daughters may yet be free—that their days of suffering—working up to their waists in water from before day light in the morning till darkness stops their dreary toil—"in the rice-swamp dank and lone,"—are numbered.

Will it then be asked any longer—what is the object of the "World's Convention"—what does it propose to effect?

It will hear from the American Abolitionists of the glorious progress of the principles of freedom in America, of their fears, their difficulties, and their hopes. It will hear from the West Indian missionary, how the great measure of Negro Emancipation has worked in our West Indian Colonies. The indefatigable Buxton will be there to tell of the 1000 sons of Africa that are daily torn from her, either slaughtered on the native battle field, or, who perish in their march to the coast, or in the middle passage, or by the monstrous sixteen hours labour system, inflicted not only on men, but on poor weak defenceless women. From the philanthropists of the continent it will gather intelligence as to the intentions of the continental governments, to give liberty to the negroes of their colonies, or still to hold them in bondage. To all it will give counsel, aid, and sympathy, to carry out the grand design of effecting a universal emancipation throughout the world. It will unite all by the common bond of human brotherhood. They will return to their homes and their countries, with their love of liberty strengthened; and they will engage with renewed [illegible] in the great

It is with no light feelings, we express our anxious desire, that Ireland may be well represented at the approaching "World's Convention." She has an important part to act in the struggle for human freedom. An intelligent traveller (Doctor Madden) has informed us, that if the Irish who abound in America, were sound Abolitionists, they could almost everywhere turn the elections, and give the death blow to that foulest of all foul stains on her free institutions—American slavery; but that from going to the States in utter ignorance of the subject, they too generally become inoculated with the spirit of the slaveholder. Shame on us for having been so remiss in not instructing them better. But let the time past suffice; and let us hope that this convention is the commencement of an energetic effort which will make every Irishman an uncompromising Abolitionist, and cause him to carry with him the genuine spirit of freedom wherever he goes.

Great Anti-Slavery Meeting at Exeter Hall.

We have received a second edition of the Journal of the British and Foreign Anti-Slavery Society, containing the account of a crowded meeting held at Exeter Hall, Joseph Sturge, Esq. in the Chair, in which Mr. Knibb again spoke powerfully. Amongst other statements made, there was one by Mr. H. Beckford, one of the colored delegates, who, speaking of the awful effects produced by slave trading, said, that "his mother was sold by her own brother for a gun, that with it he might go and murder others." That for the last two years he had not met a man or woman in the district in which he lived who was intoxicated.

Mr. Edward Barrett said, "the mothers now say they will teach their children to carry the gospel back to Africa."

Mr. Knibb said, in allusion to a statement made in the parish he resides in in Jamaica, "that the poor rates had been doubled," that when he asked how many blacks there were amongst the paupers who once were slaves—the reply was, "oh! not one."

J. Canning Fuller, Esq., a delegate to the approaching Convention, from New-York, said, "that every part of the Christian Church in America was implicated in the sin of slavery—that one church (Presbyterian,) had sold one of his slaves to purchase with the price a chalice, from which to drink the emblem of the Saviour's atoning blood—Christian men and Christian ministers, so called, had sold their slaves, and given the produce to spread the gospel amongst the heathens."

Mr. Knibb presented the Chairman with a beautiful work box, manufactured by a boy of 14 years of age, the son of a slave, as a small token of grateful respect. In accepting it, Mr. Sturge said, he valued it more—much more, on account of the source from whence it came, than had it been made of solid gold.

Mr. Knibb's Speech at Birmingham.

The Rev. Mr. KNIBB, on presenting himself, was received with great enthusiasm. He assured the meeting it was with no ordinary feelings of pleasure he rose on "that occasion to unfold, as far as time would permit, some of those glorious scenes that had transpired in Jamaica, and which had been brought about by the united energies of the Christian church and of the philanthropic portion of the land of his birth. *They* had heard of the abolition of slavery; *he* had seen it. *They* had caught the distant sounds of liberty from the Western Archipelago; *he* had stood amidst all their thunders, and his heart had beat with joy. O! never, while memory held her seat, or remembrance existed in his bosom, should he forget the joyous scenes which he had witnessed on the memorable 1st of August, when things became men, and those who were before but goods and chattels, stood in possession of the common rights and privileges with which God had endowed all his creatures! These glorious results had been mainly brought about by a band of Christian missionaries who had only the consciousness of duty to support them; men who were frowned on by those in power, for ever the objects of suspicion by the lovers of tyranny and oppression, till under the power of Christianity slavery bowed to its benign and sacred influence—(cheers.) He was aware that efforts had been made, and would still be made, to impugn the character of his beloved brethren; he was aware it had been said that the sacred duty of a Christian ministry had been surrendered for the stormy arena of political discussion; but it was easier to make these charges than to prove them—(hear, hear). If to defend the oppressed against the encroachments of arbitrary power—if to watch with untiring energy the first breathing of liberty in the inhabitants of the West—if to sympathise with the wretched and the unfriended, and strive by day and by night to give them those rights of which they ought never have been deprived—if to succour the infirm and the helpless when in distress, and ready to despair—if to secure the hardworking peasant a just return for his labour—if to endeavor to disenthrall his mind from the miasma and pollution of slavery, and teach him to think of his rights as a man—if to strike from the hands of the female the chain of bondage, and place in its stead the child of her affection, and tell her that her home was her place, and not the unsheltered glare of a burning sun—if these things were political, then, indeed, would he acknowledge that the Baptist missionaries of Jamaica had been political—(applause.) Having vindicated himself and his brethren, the speaker glanced at the results of emancipation, which had more than realised the expectations of its most ardent friends. It has been said, and truly said, that there had been a falling off in the produce of the sugar crop since the emancipation of the slaves; but it had also been said, and most untruly said, that it was owing to the influence of the Baptist missionaries that this result was to be attributed. It had been his (Mr. Knibb's) happiness to be called upon to form, in connexion with an attorney in the island, the first scale of wages on a Jamaica estate; to which not the least objections were made by the people; but this was not all. They did not fix the price of wages, the planters had done this themselves. During the time of slavery, when the negroes applied to their masters with the view of purchasing their freedom, the latter were obliged to swear to the value of their daily labour before the price of manumission could be settled, and this they valued at four bits per day. Now, was it to be supposed, that a man hearing his master swear that his labour was worth four bits a day, would be disposed to place a lower value upon his work; but yet, such was the desire of the Christian freeman to act justly, that they struck off one-third of the sum which their masters had sworn was their due, and cheerfully worked for two-thirds the sum (cheers.) Not content with this noble concession, a meeting of planters was held, to see if they could not reduce the rate of wages still lower, but here the missionaries felt it their duty to protect the people, and here they made a firm stand—(hear and cheers.) They told the planters, if the labour of sugar cultivation was not worth one shilling a day, that it was time they turned their hands to something else (laughter.) Another cause of the diminution of the produce of the estates in Jamaica, referred to by Mr. Knibb, was, that the planters refused to cultivate the land under the impression that the negroes would not work. Another cause of the diminution in the produce was the unjust manner in which it was attempted to force exorbitant rents from the peasantry; and he regretted to say, that by a law passed with the sanction of Sir Charles Metcalf, the owner of a house had the power of raising the rent every week if he pleased, and ejecting summarily by a written notice—(hear, hear.) Another cause of the destruction of the produce, and one which the planters could not get over, was this, that the women had gone to their proper stations in their families, and their children had gone to their schools—(cheers.) The meeting was aware that in the time of slavery, the mother was obliged to surrender her child, when a month old, to some mercenary on the estate, and return herself to the gang in the field, where she was compelled to labour from morning till night. And did they suppose that the agents of freedom in Jamaica would have done their duty if they had not attempted to prevent this? No, no, every one would be delighted to answer, in whose bosoms glowed the feeling of human beings; and he confessed, that he, for one, delighted to find the women attending to their domestic duties, and the children hastening to their schools, to receive that instruction which he trusted would make them wise unto salvation. Mr. Knibb here referred to the rapid progress which education was making amongst the people, and added it was impossible to deny that the amount of the sugar crop had decreased; but if they received in this country less sugar, they exported to their West Indian colonies a much larger quantity of their manufactured goods; and if they had not enough of sugar to supply the home consumption, there were other countries to get it from (cheers.) He would, however, mention one fact that would speak for itself, as a proof that emancipation had not operated injuriously on the cultivation of sugar. Before leaving Jamaica he called upon a proprietor of an estate, named Daniel Hart, an Israelite, and informed him that he was going to England, and wished to know how the people got on, and how his estate thrived, and the reply was, "I get on capitally—I give the people four bits a day, and I charge them nothing for rent, as I wish to keep them on the property." In referring to the conduct of the people themselves, Mr. Knibb said it was above all praise. It was a fact that there was not a labouring population on the earth so free from crime as the labouring population of Jamaica. He could prove this from the records of the courts of law in Jamaica. At the last Assize Court of Montego Bay, amongst a population of 135,000 individuals, only 19 were charged with offences. Of this number 6 were white men; of the remainder, 3 were acquitted, and there was not a female amongst them all (cheers.) In the parish in which he himself resided, containing a population of 35,000 persons, only one prisoner was committed for trial in the space of three months (hear, hear, and cheers.) He went to the House of Correction at Trelawney, before he left the island, to see all that could be seen, in order to tell all that could be told; and asked permission to go on the tread-mill; when the governor said to him, "Mr. Knibb, there is no use of concealing the truth, but ever since the 1st of August we have never been able to master hands enough to turn it, and the mill has become rusty, and is going to pieces"—(loud cheering.) In the parish of St. Ann's the gaol had been shut up for the last six months, and the keeper had been put on half-pay till he was again required—(laughter, and cheers.) In the parish of Westmoreland, in which a deacon of his own church had been flogged for praying to God, the prison was in ruins, for there was no one to tenant it. These were facts which lie should resound throughout England; and let his enemies [illegible] Christianity in the Baptist church, *and they [illegible]* 50,000 at least—out of this number, and it was equally true with respect to the professors belonging to other denominations, only one individual had been brought to the bar of his country since the 1st of August, 1838, and he was acquitted of the crime laid to his charge—(cheers.) Mr. Knibb, in conclusion, called the attention [illegible] to the gross laws lately enacted, by which females could still be worked in chains for 60 days on the conviction of a single magistrate, and their magistrates were not celebrated for their wisdom or their intelligence. This iniquitous act had been passed since Sir Lionel Smith left the island, and he trusted all who heard him would join heart and hand in denouncing these unjust and iniquitous enactments, and urging on the British Government the policy and the justice of getting rid of them—(loud applause.) The Rev. Gentleman closed his address by an able and powerful appeal to professing Christians and ministers of religion in America to renounce the holding and traffic of slaves, and wash forever from their hand a stain which was alike disgraceful and inconsistent to them as men and Christians.

For the National Anti-Slavery Standard.

No. 2.

GERRITT SMITH, Esq.:

Humanity is worth our consideration. I rejoice that you feel it; there are thousands in our midst who do not.

That you have given, for the last ten or fifteen years, your attention to the condition of your race, argues well for the soundness of your heart, however many doubts there may be of the justness of the course you pursue. It is useless to hope for peace when there are conflicting principles, and you will allow the correctness of that reasoning which calls for vigilance in proportion to danger. In my first letter to you I state that the point of separation is this, "whether woman has a right to speak in an Anti-Slavery meeting according to the original formation of the Constitution." I apprehend that you may be a little at fault about the importance of the question involved. If you saw it as I am sure you will see it, ere slavery is "sent to her long home," you would have been careful not to have furnished the religious and political pro-slavery journals with such beautiful *texts* as you have done of late.

You speak of our quarrels, our denunciatory language. Can you show any thing more severe, more denunciatory in the writings of Garrison, than can be found in your letter to *Rev.* J. Blanchard, of Cincinnati, Ohio. Mr. B. and you differ about the way to carry out a principle, or, to put the question in its strongest light, about a *principle*. Because he does not see fit to carry out your views of political action, you use very severe language; language the severest you ever used in public toward any man who differed from you. Now, can you show any difference in your course and Mr. Garrison's? And, are you not setting the best possible example, in your "quarrel" with Mr. Blanchard, to others to withdraw on account of your course? You call us "quarrelsome," but your only evidence is in our language: there has been no physical collision between the parties. All that has been done deprives you of any evidence that we are "quarrelsome," save such as is fairly and justly deducible from our language. Are you willing to be judged as you judge others? If so, what could you say should I tell you that I thought political action of little use, on account of the "quarrel" of Gerrit Smith and J. Blanchard; and therefore I withdrew from among the political Abolitionists, and should go no more with them, relying henceforth on the "agency of the Church (!) and individual action for the abolition of slavery." Now, if your example should be followed in the latter case as it has been in many instances in the former, you might see that your course was not so unobjectional; and that such a step as you have taken should not have been taken without prayerful deliberation.

The deviation of Mr. B., in my estimation, is no more certain proof of recreancy, than the deviation of A. A. Phelps. The one regards his politics, the other his sectarianism, as above humanity. They both bow to their idols. One laughs at independent political action; the other at moral suasion: and yet one is a brother, for "quarreling" with whom, we are *denounced* by you, and subjected to a withdrawal of fellowship; the other is a man upon whom you can descend with the most unsparing rebuke. How can you account for this partiality? Are we to suppose that in this thing you are guided by no personal preferences, or that you esteem Mr. B's. refusal to unlock the lips of the slave so much more than Mr. Phelps' arduous and untiring efforts to padlock the lips of the free women of the north, as to cause you to hail one as a *brother*, and treat the other as an apostate? There is a consistency in all things, and it is necessary to manifest it that sincerity may have its due. It is most glorious to struggle for humanity, but it is also inglorious to regulate the action of a free spirit by forms and ceremonies which only check its power.

Whatever explicitness of language you may think you have used, you still have left the minds of many of your friends and enemies in the dark as to the real reason of your withdrawal. They claim your course as a virtual abandonment of the cause itself. The enemy look upon our organization as a tower of strength. It is not that a "man has a right to himself." They do not doubt this; they feel it in every fibre of their being. But real or supposed interests—like those of Mr. Blanchard—conflict with their convictions, and they sacrifice them for the time being.

It is only within ten years that a development has been made which has scattered dismay among our foes. It lies in our *union*. A body of men linked together by the powerful influence of a common object of attraction, operating for a common end, "forty acting like one," moved like the gearing of ponderous machinery, in perfect harmony, however numerically small, were not to be despised. Sir, the watchfulness with which our enemies followed our every step; the many efforts to obtain our assistance by inducing us to accept of a modification of our principles; the strenuous and untiring opposition which has forced us into many a severe collision with our mortal foe, all utter with ten thousand voices the efficiency of combined power. Even yourself, sir, if I understand you aright, do not give up combined action. Associated effort urged by associated interest, you do not disclaim. You only leave the present organization because of our "quarrelsome" spirit, and then prove the genuineness of your argument by commencing a like crusade.

Do you not see, that should we give up our organization at your request, silently administered through your example, we should do the very thing for which our enemies seceded because we would not do. Our organization demolished, where would be those whom we value as worthy co-laborers!—I mean the *women*. Could they, under your "equal right," "anti-monopoly," "universal suffrage" party principles, come into your meetings and talk in public; address you and your coadjutors on your duties, and plead for the down-trodden of their sex? Never! However *ultra* your principles, however justly their claim so to do could be made out from your manifesto, there is not a man of you that stands ready to carry out those principles to their well-established and legitimate limits. What, then, should we do with the women? Let them "act by themselves?" "That is it!" cry our enemies. A most cunningly devised scheme, to sell them to Satan, and set this noble reformation back to its starting point, and strangle the spirit of toleration in our midst.

Think you, sir, that the "new organized" care whether you belong to their society as long as the effect of your withdrawal is the same. You play into their hands with more efficiency by far in your present state. They claim you, and not without reason. I do not mean to impugn your motives. No, sir: I respect and love you deeply, and I feel that your course has been taken with less of thought than usual. But your course is as effectual against the "right of a woman to do the biddings of her conscience," as though you had published a proclamation declaring that you, with the other conservatives, could not stand the outrage upon "civilized society," and had therefore "*new organized*."

Sir, we are determined upon one point,—that woman shall have the right to speak or sit still, as best suits her conscience; and that your charge of a "quarrelsome" disposition on our part because we defend this point, shall not make us slacken an atom. This pass is the THERMOPYLAE of our cause. We can afford to die in its defence, but we cannot afford to retreat. Our mothers shall never see us returning from this battle unless as corses upon our shields or as victors. It is the pass to Freedom's stronghold. The enemy cannot find it unguarded. I think if Mr. Blanchard feels so disposed, he may weaken the force of your reasoning by saying [illegible] Smith, the "quarreler," and by what shift you will make good your charge against us as "quarrelers," and yet justify your attack upon him, I am at a loss to determine. I would not be understood as apologising for Mr. Blanchard. His course is wholly unjustifiable. He is doing our cause great harm; but my firm conviction is, that his course is less deleterious than yours. The wound you have given those whose hands you have helped to stay in former days, is deep and painful. That you should have found fault is right, where anything faulty exists; but that you should desert us, that you should allow yourself to be so deceived, is a wonder to me. Instead of appearing at the Annual Meeting to see for yourself, you stay at home. Not a word of sympathy from your lips, not an aspiration for our success, not an expression that the principle that you *have* valued should triumph—but a silence, ominous of indifference. It is broken at last, and it tells us that our unshaken defence of the "rights of conscience" makes us "quarrelsome."

Sir, with all my respect for you, I must at present think that had Gerrit Smith been in the place of Abby Kelly, his feelings would have been different. Had he been the person whose *liberty of conscience* the ministers and their followers had made their onset for three successive periods, he would have felt enough of this same "quarrelsome" spirit which now forms his excuse for non-fellowship, to have defended his "*right* to speak on an Anti-Slavery platform." And why should you love your rights better than Abby Kelly? Is this your Abolitionism—your great benevolence? Does the fact that the Judge's *Bull* has not gored your Ox make such a wonderful change in your perceptions as to the necessity of payment? My dear friend, it will not avail you. It will look small on the morning of the judgment. You will then hate the reminiscence. You would not like to stand still and see Abby Kelly's immortal spirit excluded from heaven, because her song of eternal praise to the Son of God, her lofty chantings of her Maker's goodness, should trouble A. A. Phelps' orthodoxy, and make him cry out, "Perfectionism!" Why, to you, should not earth be a heaven? Are you not baptized into the spirit of his Son? Has not your pathway for years been heaped up with his blessings, and has he not scattered salvation in every turn and winding of your pilgrimage? Why not be magnanimous, and tell us where you are? We do not wish your co-operation without it comes from the heart. We value your assistance only as it springs from a high conviction of its necessity and rightfulness on your part.—We can do without you, if our cause is of God; if it is not, your aid would not keep it from destruction. But no cause can afford to have you claim sympathy with it, and yet forsake it because the principles are defended with unquenchable zeal. Such an unblushing defender of pro-slavery as Parsons Cooke, of Lynn, is loudly exulting over your withdrawal. Such a wily Jesuit as Rev. (!) Barstow, will grow warm in the service of *his* master, amid New Hampshire frosts, as he tells of your "reconversion to orthodox Christianity." Every *priest* in the land will hang upon your skirts; and as we press upon him his duty to aid us, will say—"I go for individual and Church influence." Every miserly Abolitionist who has for years given *grudgingly*, while you have paid out your thousands, will have a hearty laugh as he thinks of "individual influence."

Sir, your responsibility is a weighty one. I have not written these letters with a desire to win you back. I am aware that while you are rich and distinguished there will be enough of flatterers without my making one. I have said what I have because I knew your goodness of intention, because I knew the enemy were loud in their cheerings over your change. It is not natural that I should feel saddened as I look about me and find the place vacant that you have filled, as side by side we have struck for LIBERTY.

Liberty "to do and be as we ought,
Freedom without, Freedom within
Mind, body, and spirit unshackled by sin."

It is but natural that I should feel regret at your withdrawal, if for no other reason than that I hate "change," especially if it is "retro-action."

It matters not who I am. The words I speak are true or false. If true, you are bound to listen and obey, though uttered by an "unknown tongue." I have now dealt faithfully with you. I hold your course as virtually a full abandonment of the high and holy ground heretofore occupied by you, and I have not felt at liberty to let it pass without reproof.

I have nothing, or but little else than my rights and the rights of my race worth my thoughts. "The sweet affections, the heart's religion, the diviner instincts of what man shall be when the world is dust," I hope I share in common with the noble spirits of the age. I hate sectarianism, abhor bigotry, and loathe oppression. I yield to no supremacy but that of the Lord Almighty. While I claim for myself and others the full enjoyments of the rights of conscience, I am happy to award it to others. Sir, will you plead for this principle? If yea, well; if nay, may God pardon your defection and show you mercy, when we meet at his bar, each to test the rightfulness of his course in the light of Eternity.

Yours, KAPPA.

For the National Anti-Slavery Standard.

To the "Association of Friends for advocating the cause of the slave, and improving the condition of the Free People of Color."

BELOVED FRIENDS—In recurring to the opportunity when it was my privilege to mingle with you at the meeting of your Association, held last year in the week of Philadelphia Yearly Meeting, and in recollecting that the period is at hand when you will be likely again to be convened on a similar occasion, my mind is clothed with affectionate desires for your encouragement in the work of benevolence and humanity in which you are engaged. And what is that work? The name by which you have designated yourselves is, "The Association of Friends for advocating the cause of the slave, and improving the condition of Free People of Color." And what is a *slave*? A being made in the image of God—bearing a conscious, intelligent, and free nature—stamped with the lineaments of immortality—posssessed of the inalienable right to exercise the faculties conferred on him, in the acquirement of knowledge and virtue, in the promotion of his own happiness and the happiness of the beings around him, agreeably to the relations which the Creator has established. A slave is such a being, with such a nature, with such rights, subjected involuntarily to the control of a fellow man, unable to call any thing he has his own, except his unuttered thoughts. Denied the use of the faculties of mind or body, only in accordance to the will of another. Denied the privilege of using them in acquiring knowledge, in acquiring virtue, in acquiring happiness for himself or those most nearly related to him. Forbidden the exercise of the sympathies and affections of his nature. Forbidden to pour out these sympathies and affections in acts of kindness to his fellows in their afflictions—in cherishing and sustaining through life, with conjugal endearments, the partner of his choice, and in the extension of parental cares and solicitudes for his children. The child denied the exercise of filial affection in aiding, in its turn, the parent, and in soothing, by a heaven-born tenderness, his declining years. In short, a slave is one, the high aspirations of whose soul are crushed—the image of the Creator in him effaced, and his whole nature degraded and brutalized, as far as can be done, by closing the avenues to knowledge, prostrating the pillars of virtue, repressing and rupturing all the sympathies and finer feelings, and paralizing the moral faculties by cruelty and crime.

To lift your brother man from this degradation; to remove from him the influences which sink him in ignorance, in vice, in suffering, is one, and I trust, a main object of your association. For, to use your best efforts to do all this, is to "advocate the cause of the slave." And when you have broken the cruel fetters which bind down his humanity, your next object is, to hold out to him the lights of knowledge and the attractions of goodness, that he may walk in all the dignity of his manhood and in all the glory of his God-like nature. Or, by doing this, you wish to "improve the condition of the People of Color," who are already free.

Your Association embraces two great objects, two important duties. With regard to the first—to the humane, the benevolent, the Christian mind, a consideration of the nature and effects of slavery, to which I have adverted, will be sufficient to engage the sympathies, and induce the solemn inquiry, Is there not a duty devolving on me in relation to an evil affecting so terribly a large portion of fellow beings, the second—an extensive field opens for the exercise of benevolence, not only in efforts to improve this class of our brethren and sisters by promoting the right and worthy application of the talents with which a benevolent God has endowed them, but in removing, as far as possible, that prevailing prejudice, the withering effects of which are so keenly felt by them.

Your minds, I doubt not, appreciate these views. Their advancement more effectually by associated action, has led to the formation of your society. But, beloved brethren and sisters, let me incite you to renewed and increasing zeal and diligence in the most interesting objects of your association. Be not weary, I entreat you, in well-doing, though little may seem to be achieved in "the cause of the slave." Remember, our brother is still in bonds, toiling, stricken, and bleeding under the hard task-master—his sympathies crushed—his god-like nature a moral waste. Our sister is in agony in the cotton field—writhing beneath the keen lash of the oppressor—prostituted to his vile and demoniac lusts, with the alternative only of submission or death—the fine sensibilities of her nature extinguished, ruined—and their guardian and angelic influences supplied by those common to the lowest orders of animal existence. If the time of their redemption seems long to us who are looking on, or laboring for their emancipation, what must it seem to them, into whose souls the iron of slavery is daily and momently entering!

Oh! could we put our souls in their souls' stead—did we, indeed, "remember those in bonds as bound with them," could we repose in our sealed houses with the unconcern in which most of us are now reposing? Were it even our own husband, and wife, our own immediate parents and children, brothers and sisters, that were thus dehumanized, subjected to this merciless, barbarous, hell-born system, would not the feelings of our humanity speak out in efforts for their rescue? Would not our exertions be untiring? Would we not invoke all that is sacred in religion, all that is tender and holy in human nature, to aid us in our efforts for their liberation, and the elevation of their moral and physical being? And are not *these* our brethren, our friends, our "neighbors?" Can we, as the Priest and Levite, pass them by and be guiltless? Will not the King's award to us be, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me!"

Oh, then, be not weary in well-doing. Let us look not on *our* toils, but on the chained and stricken slave, nor ever tire till the manacle falls from his limbs and the fetter from his soul, and he rises disenthralled, body and mind, from slavery and sin, the free subject of the kingdom of heaven.

As members of the Society of Friends, a high responsibility rests upon us in this matter. We have been by education, by principle, by habits of thought, by practice, exempt from many of the fetters which bind the free spirit of man. We have been placed in a position in which we could exercise the divine promptings of humanity, in which we could take more just and comprehensive views of the obligations of justice, of mercy, of truth, of fidelity, and of that charity which suffereth long and is kind," and which "seeketh not her own." Religion, in our view, has been emphatically embodied, not in speculative theories, but in practical righteousness, in active virtues, in reverence to God, in benevolence to man—the latter being the only sure test of the former. Well, where much is given, much is required. We are all stewards of the grace of God. For every advantage by which we are distinguished from the rest of our brethren and sisters of the human family, we are accountable. They are conferred on us, not from any personal merit or special regard of the impartial Father of man, but are the result of the operations of his inscrutible providence, and of the laws he has established for the good of the whole;—they are *talents* given us to occupy in the renovation of the world. *The work we know*, and the time of labor now is ours. Let us work while the day lasts, for the period is at hand when our work will end.

The events of the past year, admonish us to diligence, especially you, my beloved brethren and sisters, whom I am addressing. When I met you, a year past, your association numbered as one of its most valued and active members, the excellent, the beloved Joseph Parrish. He is now removed. The chill of death has checked the warm current of his sympathetic bosom. He, is no longer with you to cheer you on in your work of love, by the kind tones and kindling eloquence of his voice, and the wisdom of his counsels. In his removal you have lost a most efficient coadjutor, and the slave a sympathetic, true-hearted, and powerful friend. Assembled with us also, on the occasion to which I have adverted, among the comparatively few elderly friends who were found there, was the amiable, the excellent, the meek-spirited John Foulke. He had long commiserated his brother in bonds, and his commiseration had not been entombed in his own breast;—his mouth had been opened "for the dumb," in the cause of those "appointed to destruction." His presence on that occasion was cheering to my own spirit;—for I love to see old age verdant with the foliage of human sympathies and affections. But he too, has been called away from his labor in this vineyard. On us who remain the work now devolves—the responsibility is ours. May it be our concern to be found faithful—assured that he who has invested us with a consciousness of our duties, will qualify us for their fulfilment, and bless our efforts, not only to the objects of concern, but to our own advancement in the perfections of our being, in durable riches and righteousness. For a beautiful reciprocity marks all the economy of his wisdom, by which "he that watereth, is himself also watered,"—he that benefits his brother, has the blessing poured back into his own bosom.

Affectionately your friend and brother, in the hope and labor of the world's redemption,

THOMAS M'CLINTOCK.

Waterloo, N. Y., 5th mo. 9, 1840.

For the National Anti-Slavery Standard.

New Organization.—The Question at Issue.

WESTBURY, Long-Island, July 6, 1840.

MESSRS. EDITORS.—Ever since the spirit of new-organization appeared in the Anti-Slavery ranks, in 1837, I have watched its movements with intense interest; believing that the question on which it joined issue with the old organization in the outset, was one of all-absorbing import to the Anti-Slavery enterprise, and to one half of our race; yea, to *all* of it. What is the precise question at issue between the American Anti-Slavery Society and the American and *Foreign* Anti-Slavery Society? Or, between Old and New Organization, as it is technically called? I will state what, from the first blast of new organization, (*i. e.* the *pastoral letter* written by Nehemiah Adams, one of the Boston clergy, and issued by the General Association of Orthodox Congregational ministers in Massachusetts, in June 1837,) has appeared to me to be the precise question at issue. It is this:

Is woman's right to speak and vote for the slave, as conscience shall direct, in A. S. meetings based on her physical or on her spiritual nature—on her sex or on her soul?

This is the question on which new organization joined issue with the old, in the pastoral letter in 1837, and which has been the simple and sole question at issue, as of *main* importance, in all our meetings from that time down to the recent anniversary in New-York, so far as there has been any collision. All agreed that southern slavery was wrong, and ought instantly to be abolished. But on what is the right of woman—of one half of mankind—to deliberate and communicate, as conscience should dictate, for the redemption of the captive, based? On her *physical* nature? or on her *spiritual* nature? On her *sex?* or on her *soul?* Old organization assumed, as a self-evident truth, not to be discussed on the Anti-Slavery platform, that the right to deliberate and communicate for the slave, according to conscience, is a *human* right; an essential element of the spiritual and immortal nature of every human being; and that to deny to any human being, on account of *physical* nature, the right to feel and think for the oppressed, and to utter those feelings and thoughts in words and actions, according as each one's sense of duty should direct, would be to make war upon the spiritual being and immortal welfare of the human face. Hence the old society invited every human being, without regard to physical conformation, to deliberate and communicate in its meetings in behalf of justice and humanity, and aid the work of Abolition. The new organization assumes that *woman's* right to speak and vote for the slave is restricted by her *physical* nature—that her *sex* prohibits her from speaking and voting for the slave in Anti-Slavery meetings with men. New organization [illegible] "*a sin and shame*" for woman to speak and vote in Anti-Slavery meetings and conventions with men. Why? Simply and solely because of their *sex*. They have given no other reason. However a woman's sense of duty may prompt her to speak and vote for the slave in Anti-Slavery meetings with men, her *sex* imposes on her the duty to suppress her sympathies and thoughts, and denies to her the right to have any *conscience* about speaking and voting in such meetings.

Do the new organizers deny that this is the question at issue? They will not; they cannot. For, why did they withdraw from the old society? Solely because that society allowed *woman* to speak and vote for the slave in its meetings, as her reason and conscience should dictate. Had the old society consented to wrest from *woman* her right to deliberate and communicate for the oppressed in its meetings, they never would have withdrawn. Why did they form a new society? *Solely* to have a society in whose meetings woman should not be allowed to vote and speak for the slave, as her sense of duty should direct. To have a society in which it should be settled beforehand that woman had no right to have any conscience on the subject of speaking and voting at its meetings. *Why* are they thus opposed to *woman's* speaking and voting for the slave in Anti-Slavery meetings with men? *Solely* because of her *sex*—her physical nature. The pastoral letter—the great originator of new organization—gave no other reason: brothers, Phelps, Tappan, Dennison, Dunbar, and other leading new organizers, have given no other reason. They talked of the customs and usages of the world. But on what are these customs based? She is a WOMAN; therefore "it is a sin and a shame" for her to speak for justice and mercy in the New England Anti-Slavery Convention, in the meetings of the Massachusetts Anti-Slavery Society, in the meetings of the American Anti-Slavery Society, and in other Anti-Slavery meetings with men. Because old organization would not wrest from woman, on account of her *sex*, her right to speak and vote for the slave, *when*, *where*, and *how* her own sense of duty should direct, they withdrew and formed a new society. The sole *distinctive* feature of the American and *Foreign* Anti-Slavery Society is, it wrests from woman, on account of her *sex*, her right to speak and vote for the slave, *when*, *where*, and *how* her conscience shall dictate,—a right which is an essential element of her moral and spiritual being, and the free exercise of which is made, by God, necessary to her present and eternal welfare. In what else does *new*, differ from *old* organization?

This society, which has thus declared war against an inherent, inalienable right, and the spiritual existence of half of the human race, asks the prayers, and sympathies, and contributions of all good people. A society, that can give no other reason for its existence, than a desire to wrest from woman, because of her *sex*, her right to deliberate and communicate for God and the oppressed, *when*, *where*, and *how* her own sense of duty shall direct; ask for the countenance and support of all who feel for the oppressed, and desire to promote deliverance to those in bonds!

As a *human* being, as an Abolitionist and a Christian, I am bound to oppose the American and *Foreign* Anti-Slavery Society. That society was formed to wrest from woman a right which is an essential part of her spiritual being. It makes war upon the spiritual nature and eternal welfare of one half of mankind. I cannot join it in such a crusade.

It may be said that those who formed that *society* had no such *intentions*. I do not suppose that *all* of them had. But whatever their intentions, their *act*, in excluding woman on account of her sex, from speaking and voting for the slave as her sense of duty should direct, is the same. It is a bold and open attack on the spiritual nature of mankind.

It may be said the new organizers are opposed to southern slavery, and sincerely seek its immediate abolition. It may be so with *many* of them. But it is a strange way to show a true and sincere desire to abolish southern slavery, by wresting from woman, because of her sex, a right that is an essential element of her moral being; and thus to make onset upon the spiritual and immortal nature of half of mankind. No permanent real good can accrue to the world from a society thus constituted. As the spiritual nature of woman is dear to God, that society which wars upon that nature, must be the object of his displeasure. No matter who formed it, who or how many join it, and how brilliant its apparent achievements, such a society will, in the end, be productive of evil.

I have spoken strongly of new organization, because it seems to me to be based upon a principle at war with God and man. I believe it is not only impolitic, but *wrong* to remain neutral respecting it. Had Abolitionists, done their duty at New-York, in the Committee, three years ago, respecting the question at issue in new organization, there never had been this separation.

TEST QUESTION.

From the Liberator.

Church Action.

It affords us sincere pleasure to publish the following resolutions, which have been in our possession some time, but which have been delayed for reasons which it is unnecessary now to mention. If the churches and ministers of the North would only adopt and carry out thoroughly the doctrines which these resolutions set forth, slavery would speedily come to an end.

At the annual meeting of the Conference of ten churches* in the north part of Worcester County, held at Athol, June 10, 1840, the following preamble and resolutions were introduced, advocated and adopted; all voting, by invitation, without distinction. None voted in the negative.

Whereas, it is a plainly revealed f

The Preference.

We select the following letter from quite a number of the same import. It commends itself as a specimen of directness and good taste.

MR. HOPPER, Sir—I perceive a notice in the Standard, saying that those who have paid for the Emancipator, can have the Standard in its room if they wish. I have paid for the Emancipator up to January 1841, and you will please send me the Standard until that time. From that time I shall doubtless continue a subscriber. May the *Standard* never be furled until our battle is fought and our victory won—until the notes of rebuke and warning, now heard in our ranks, are exchanged for songs of triumph and thanksgiving.

Yours, for human freedom.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, JULY 16, 1840.

Toleration.

The illiberality of the age in which *we* live will be matter of wonder to those who come after us. How individuals who embraced high and holy principles as we have done, should quarrel with evident deductions from those principles will be passing strange. When the world shall have forgotten the mass of us and shall feel the "light and elastic tread" of a generation which shall dive deep into the nature of man and be at home among its arcana, it will grieve at our blindness and hardness of heart. Among a certain class of Abolitionists, there is still a very prevalent disposition to look with distrust upon any and every individual, who thinking for himself, strikes out a new path and boldly traverses it to its end; secure in the fact, that it will lead to good or ill, if to good; then he is a benefactor, if to ill, he can forsake it. The mass of mind is of that cast that it trembles at the boldness and originality of such spirits. We are of the opinion that among no body of men in this country can there be found those who dread investigation, not superficial, shallow investigation; but deep, deliberate and radical analysis—more than some of the Abolitionists. This will be deemed a hard saying, who can bear it? In the early stages of the enterprize this was less true than now. Most of the minds that embraced our first principle—the equality of human rights—were fully equal to the task they had conceived. They were willing to follow truth, though she led them to the stake. Some there were of whom it may be said as the Apostle said of his brethren—"*Ye did* run well, who did hinder you?" In the progress of the reform, circumstances have furnished us with opportunities of studying mind and examining its texture. We have been enabled to see "what stuff some men are made of;" and the knowledge has been as humiliating and painful as beneficial. For *certain* persons to investigate the relations they sustain to universal intelligence—to a certain extent was with some of our Abolitionists—very orthodox—scriptural and according to that "fitness of things" that forms the basis of all harmony in God's universe. Beyond that point—they became masculine, destitute of that grace which constituted their chief ornament, immodest, assuming, violators of the "usages of civilized society;" and above all, usurpers of authority over those whom God has constituted their GLORY, and unto whom their desire shall be, and by whom they are to be ruled.

The idea that the right to investigate "deliberate and communicate" on the part of these "violators of the usages of civilized society," depends for its existence not upon their physical texture, but upon a nobler, a broader base—their moral and spiritual nature—their intelligence—their capacity to perceive and communicate great relations—seems not to have entered the heads of these MAGI of the year 1840. They are determined to maintain—their creed to the contrary notwithstanding—that one human being has more RIGHTS than another by nature. The Anglo Saxon most of all—the thick lipped, woolly headed negro from the interior of Africa next—i. e. if he be of the masculine gender, he then takes preference over the bright blue eyed being—with her auburn ringlets—who dances up and down life's high way, with the grace of a Fairy—she, for she is shaped different from the former, dear reader, is inferior not in intellect perhaps, not in nobleness of soul, not in refinement of feeling, not in willingness to do and to suffer for the race—but in physical strength,—in rigidness of muscle in breadth of frame—in powers of endurance—ergo—she has not as MANY RIGHTS, and is verily the "*weaker vessel.*" St. Paul for it. So she must think by guage. Her measurement must be this: she may think of every thing but herself. She may defend her liege lord—may talk before Legislatures and Principalities about *his* destiny—may sing peans to his "exalted dignity"—may minister to his lusts—gratify his passions—cater to his appetites—and in all things approve herself well qualified for her condition; but the moment she looks upward, there are consciences (!) in the way; and the angel with his drawn weapon never guarded all ingress to the Garden of Eden more vigilantly than does St. Paul all egress on her part from her degraded condition. We wish the Apostle could appear unto these men and give their instincts a jog; it might produce a partial revivification; and give to their conscience a small portion of that "spring back ability," so necessary to enable it to produce a good *twinge*. Verily, our brethren need "twinging," for their endeavors to thus hide Jehovah's light under a bushel.

We mean to take these matters coolly, and we advise all our brethren to do so. A generous, warm-souled, large hearted being, on whose countenance the lineaments of immortal beauty are written with a skill which none but God could exhibit; necessarily feels excited at the narrowness which our brethren manifest in the matter of which they have joined issue with us. But still it is best to keep calm and temperate, earnest and manly. The victory is ours, or history and prophecy are liars. The world is not to stop where it is, neither is it to go backwards. "Go ahead" it must, and GO AHEAD is our watch-word That we must struggle is plain—that calumny, unsparing and bitter as death, must be our portion is equally true; ("they that live godly in Christ Jesus *shall* suffer persecution;") and that these men who now oppose, or those to whom they shall bequeath their principles, will yet wonder and be astonished at their want of moral perception is perfectly evident to us. We must not expect ease nor soft couches for our place of repose. The world can furnish us with proofs how intense the struggle has thus far been. Earth can unfold us her record written in blood. Philosophy can point to the walls where she lay incarcerated among condemned felons. Religion can lead us to the valleys where she has been purified by fire; and to the mountain snows where her children are laid to sleep forever. Kingdoms, Empires, Thrones, and Dominions, heaved from their foundations, institutions long and dearly cherished, usages of civilized society in whose behalf a sort of half divinity had long been gathering, shaken as by a mighty convulsion: Opinion, that subtle and mysterious agent, always spreading. Every where battling for a foothold and every where triumphant; all tell us that man's destiny is as lofty as his origin; that his existence is boundless and that he will yet be as noble, as generous, as godlike in his demeanor, his conduct and character as could be desired.

There will be hours of distress, of deep despondency, of deferred hope. Hours, when the soul will sicken as ours already has, at the sight of those upon whose bosoms we could awhile since have laid our aching heads in implicit confidence—"turning away backward" and receiving the thanks and compliments of the wicked for their "RETURN TO REASON" Such scenes, the soul of him who is "stayed on God," must witness; and he will rejoice to feel that *Truth* winnows closely and gathers nought but wheat into her garner. It is much better that we should meet our losses at this period of progression. We can better afford the loss now than years hence. But the tempest will have ceased by and by to us, and we shall see a heaven wherein dwelleth righteousness. TRUTH will dwell there and so will her children. We do not wonder that men shrink from Radicalism; that they gather behind public sentiment like stricken deer; and feel that to stand in the forefront of the battle and peril reputation, honor, elevation; to live like Christ, "dispised and rejected of men," is too much, *far* too much for the benefits. They lack FAITH and that liberality which great confidence always begets. For some years on the part of those "new organized" there has been a special notice extended to those who had wealth, and title, and reputation awarded them. Our friends instead of remembering that this was the cause of man, have exhibited altogether too much anxiety to bring within our range, GREAT MEN. Our Judges, our Lawyers, our rich non-professionals, our Honorables, our VERY REVEREND\S; these have been courted and played around, till they have imbibed the idea that the cause without them is shipwrecked. When therefore it moved not to suit them; when they found a determination on the part of the mass to allow them just that position that Truth would justify, when they saw their opinions and ideas handled with a freedom bordering on roughness, and a logic that knew no abatement of its demands; and all this too by men of whom the world had never heard, they startled at the rashness and daring of the intruders, and their dignity was hurt. They felt that co-operation in a cause of this character was imperceptibly stripping them of all they most highly valued—their artificial elevation—and with a "due degree of self-respect" they have given notice that they shall either "new organize" or withdraw from all Anti-Slavery organizations. They shall act hereafter, individually. We sorrow for them, for we see plainly that their eyes are still blinded to the dignity and worth of man's nature, and they grope in gross darkness far away from true PEACE.

The lookers on in this strife will see that the division is on the principles of elective affinity. Of all classes, those that depend the most upon artficial character, are the clergy of the country; and they are the most numerous of the so called—higher professions. They are the prime movers in all this matter; and from the time of the clerical appeal, and the "loop-hole retreat" expose of the Andover students, up to this hour, their steps are plainly discernible. A constant and unwearied effort has been made to dilute and weaken our hold upon the PEOPLE. Every engine from deep duplicity to undisguised falsehood, has been made to bear upon us; and the result is, a division. But the line of separation is between them and their adherents, and the PEOPLE. The division being made as it is, these will with, draw from us and conglomerate with them, those who value position in Church or State more than manhood. With us they cannot stay, for we value all these things as chaff.—They "must new organize, as a matter of course." They might have stayed, and probably would, some time longer, had our cause moved in the elucidation of its principles no faster than the other reforms.

But they forgot that our starting points were self-evident truths, and that our whole effort needed to be, to make the community see their value, not their *truth*; and that therefore we walked with a rapidity almost inconsiderable. That to talk forever of a "man's right to himself," was superfluity. How, then, could we hold back! The flame spread like a prairie fire. Women, as well as their "lords," caught the infection, and the land was filled with agitation. The clergy saw this movement, and they of course must oppose. Where, in a few short years, would be their dignity, the honor of their cloth, the semi-worship which had always been paid them, if woman, whom they always had controlled and guided—whom they had taught to consider the ministers as the Vicegerents of Jehovah, successors of Sr. PETER, holding the keys of salvation; we say, where would they be, if WOMAN—'*lovely*, modest, angelic, refined, heavenly woman,' should "stoop to the folly" of imagining that she had a *conscience*, a mind, soul, heart; rich affections,—and, above all, GREAT RIGHTS like unto *men*. Heu me miserum! They would find in such a case, that society was to be restructured and mind become free. They would then be *servants* instead of "*lords*." This is a philosophical explanation of the division On this ground sufficient arguument can be shown as to the cause of division; but no unbiassed mind can satisfy itself as to the origin and result of this movement in any other way. We lay the whole movement at the door of the *priests*. They have thrown themselves athwart the path of Freedom. We give them respectful and due notice to step one side; for it needs not the spirit of prophecy to tell that every thing in the State that objects to the liberty of the largest number, and every thing in the Church that wars with that ample exercise of all man's rights, so necessary to the proper understanding and performance of the duties and responsibilities which his Maker has imposed upon him, will be demolished. The clergy may cry aloud, and warn *their* people of "Infidelity," "Anarchy," "Jacobinism;" they only "forward the spirit in its flight." The *true* ministry we have no desire or power to overthrow: the false ought to be destroyed. So make way for Liberty's triumphal entry; or "gird on your armor and be dashed to dust." We say unto our friends, watch this movement as it unravels itself.

"'Twill form a pretty page on which to spend an hour's thought;" for in its progress we shall yet see another of those cunningly laid schemes to cheat the "common people of their reason," with which history is so abundant; and, like all others, the result will be the regeneration of the opposing power, or its utter destruction.

> For, "from the lips of TRUTH one mighty breath,
> Shall scatter like the whirlwind in its breeze,
> The dark cold pile of human mockeries.
> Then shall the reign of mind commence on earth.
> And starting *fresh*, as from a second birth,
> Man, in the sunshine of the world's new spring,
> Shall walk transparent, as an holy thing."

From the Emancipator.

Letter of Judge Jay.

BEDFORD, JUNE 8th 1840.

Sir,—The proceedings at the late anniversary of the American Anti-Slavery Society have convinced me that the institution is to be used by the individuals who have recently acquired the control of it, as an instrument for advancing the doctrine of the equality of the sexes, in all the relations of life. Married women, without their husbands, were associated with men in the Executive Committee; a committee to whom was confided the management of the society, and whose meetings have hitherto been, and will probably continue to be, both frequent and private.

A woman was, moreover, deputed with others, to represent the National Society in a general Anti-Slavery convention to be held in London. The Society also formally resolved that "it trusts that the Convention will fully and "practically recognize in its *organization* and movements, "the EQUAL brotherhood of the entire human family, with-"out distinction of color, SEX or clime." In other words, the convention is instructed not merely to receive women as members, but in organizing the assembly, to appoint them *to office!*

The principle thus officialy announced, is not incorporated in the constitution of the Society, nor was its promulgation one of the professed objects for which the Society was formed. However grievous some women may find the yoke imposed upon them by the opinions usually entertained on the subject of female modesty and decorum, that is not the yoke which Abolitionists associated to break. The claims now set up by the society in regard to "the rights of women," necessarily involve their participation in the sacred ministry, their elective franchise, and their entire independence in the conjugal relation. Whether these claims be well founded or not, I know not by what right the Society calls upon its members to support them. An association for the professed purpose of abolishing negro slavery, may with as much propriety prescribe the form of baptism and the Lord's Supper, as it may insist that women are authorized to administer these ordinances.

Persuaded as I am, that the Society under its present control is exerting an influence adverse to domestic order and happiness, inconsistent with the precepts of the gospel, and exceedingly injurious to the Anti-Slavery cause, I deem it my duty to request you to erase my name from the roll of its members. I am, sir,

your obe't servant,

WILLIAM JAY.

J. C. JACKSON, Esq.
Rec. Sec. of the A. S. Soc.

On the receipt of the above letter, our Corresponding Secretary immediately complied with the request of the writer, and informed him thereof. We did not know whether it was intended for publication or not, but it has since appeared in the Emancipator, and we suppose Judge Jay is not averse to its being widely circulated;—certainly *we* are not. We take the liberty of appending our comments.

Judge Jay affirms but one charge against the American Anti-Slavery Society, as the cause of his withdrawal. There are several specifications, but they constitute essentially one charge, viz: that the Society has refused to disfranchise a large proportion of its members, and make them *servile* to the remainder. In the manner of stating this charge, it appears to us, that he has widely departed from customary and obvious rules of propriety, and that he has so far disregarded the repeated asseverations of the Society on this subject, as to render himself justly liable to a charge of misrepresentation. Further than this, he has affirmed of the Society *what is not true!* We shall hold him bound in the face of the American public, to establish the charge that he has made, or to acknowledge his error by retracting it. It is difficult to find language by which to convey our precise meaning without exposing ourselves to the imputation of harshness, or incivility, and we say therefore that it is not our intention to treat Judge Jay with the slightest disrespect; it is our duty however to speak plainly, and we cannot doubt which is the proper course to pursue, when to err on the other hand, were possibly to fail in discharging our obligation to Humanity and to Truth. Let us be guilty of a breach of *civility*, rather than of *duty*.

We pass over the beginning of the first paragraph of the letter, as it expresses nothing beyond a mere opinion, to which we all have a right, and we ask, what does Judge Jay *mean* by the concluding sentence of it?

"Married women, without their husbands, were associated with men in the Executive Committee; a Committee to whom was confided the management of the society, and whose meetings have hitherto been, and will probably continue to be, both frequent and private."

The phraseology is so clear of ambiguity, and the implication so pointed, that we must be allowed to expressed our unmeasured surprise that he could give publicity to it through the columns of a hostile journal. If he has not, in so doing, violated the precepts of true modesty, and cast a wicked slander on the American Anti-Slavery Society, and on the character of the individuals composing its Executive Committee, we greatly misapprehend his language. It will afford us pleasure to receive an assurance that the obvious meaning of his language is not what he intended to convey.

We find the same invidiousness of expression in a succeeding paragraph:

"However grievous some women may find the yoke imposed upon them by the opinions usually entertained on the subject of female modesty and decorum, that is not the yoke which Abolitionists associated to break."

Possibly Judge Jay may mean nobody, by "some women," and in that case he would be held excusable for unwittingly offending the approved courtesies of polite society. "The opinions usually entertained on the subject of modesty and decorum" can give no countenance whatever to such unmanly reflections. Even if they be altogether unintentional, their very utterance through the columns of a hostile journal is proof that the state of mind in which they were conceived was not that which "thinketh no evil."

With regard to the action of the American Society on the subject of women participating in its proceedings, we affirm that the assertions of Judge Jay are unsustainable. The most that the Society ever did towards an official promulgation of its views on this point, was to refuse to incorporate in its constitution the principle of *proscription on account of sex*. Its crime is, that ☞ *it has acted impartially on the subject, and refused to conform to the proscriptive views of the minority.* ☜ It has never even so much as brought women forward to place them on committees—it has only, and strictly so, *simply accepted* of their proffered services—it has only, *not repudiated* their self-sacrificing zeal, and tried fidelity, and acknowledged efficiency in the cause of humanity. *It has only refused to declare them aliens to the Constitution.* It excites our involuntary amazement, that a man of Judge Jay's sagacity, intelligence and learning should assert as *positive*, that which at most is but *negative!* This is introducing a new principle into ethics, the general application of which would lead to endless confusion. What would be the result if the Judge were to adopt such a principle in the discharge of his official duties on the bench? And yet such is the sophistical basis of his charge against the Anti-Slavery Society! So far as we are concerned, we are *more* than willing that it should be circulated "from Dan to Beersheba." It avers a reason for secession, and yet it charges no defection from principle no violation of constitutional powers—no aggression upon the rights of our members. Let it then be widely disseminated—it will assuredly receive no more than a just degree of consideration from the independent abolition mind of our country.

The last and most serious complaint which we have to offer in regard to this extraordinary letter, is, that it contains an express untruth. We are grieved that the necessity is imposed on us to speak in such unequivocal language, but our sense of duty requires it. Judge Jay says, he "knows not by what right the Society calls upon its members to support claims which necessarily involve the participation of women in the sacred ministry, the elective franchise, and their entire independence in the conjugal relation." If we could find language so plain as to convey our meaning, and at the same time cast no imputation on the integrity of the author of this calumnious assertion, most gladly would we prefer it—but this is impossible. We can only, at the same time, say that it is no part of our object to wound his feelings or cast a blemish on his reputation. The American Anti-Slavery Society has *never* "called upon its members" to support *woman's rights*. We speak broadly and *technically*. It has *never* "called on its members" to do any thing that "necessarily involves entire independence in the conjugal relation." Judge Jay disregards the truth when he affirms this. He is guilty of knowingly falsifying his brethren. We hold him to this charge in the face of the nation, and shall abandon it only when we are satisfied that the cause of Truth and Justice requires us to be silent. With as much propriety might he have accused the Society of the advocacy of concubinage, as to cast upon it a charge so groundless.

We shall recur to this subject again, as occasion may require. It is the boldest effrontery to force the Society into an attitude of self-defence by the imputation of doctrines which it openly disavows, and then cite its *position* as proof that it advocates those doctrines! Such is the singular conduct of our opponents. What resource is left to us by the letter of Judge Jay! Silence would be regarded as a tacit admission of the truth of his allegations; and if we enter on our defence, the cry is immediately raised, "See, this is a society for the advocacy of woman's rights, and not for the abolition of slavery"—a cry, too readily believed by a credulous and excited community, and deriving undue weight in being authorized by an eminent public functionary whose previous connection with the society will be regarded by our enemies as conclusive evidence of its truth. We trust however that the Spirit of Freedom is awake. Abolitionists have not labored in vain to rouse the long slumbering genius of Liberty. It will never again be lulled to repose under the shade of the "patriarchal" tree of despotism. The Anti-Slavery mind of the world is on the watch. Its vindication of the rights of others has made it to possess and exercise its own; and it will not fail to use its dearest prerogative—that of *free inquiry*. It will think for itself. The interposition of great and venerated names will present no barrier to its investigations. Even that of our respected fellow citizen, Judge Jay, though it may give currency to calumny, can obtain for it no credibility among the true and independent friends of human freedom.

Disorganizing Doctrines.

The Emancipator of last week in an article under this title makes two selections on which to comment. One from the Liberator contained in a letter from James Boyle, which we shall leave for others to notice or not as they may deem most proper. The other is from an article over the initials J. S. G., published in No. 4 of our paper. We quote the comments and the paragraph as they appear in the Emancipator.

That these ulterior views, and the determination to make the Anti-Slavery enterprise subservient to them, are not confined to Boston, will be plain by the following paragraph, from a carefully prepared editorial article in the last National Anti-Slavery Standard; an article designed particularly as an explanation of the views of the present Executive Committee of the American Anti-Slavery Society.

"*Anti-Slavery* is a word of mighty power. Oh, it strikes at the very corner-stones and key-stones of society. It aims a death-blow at long cherished habits and opinions. It robs life of all factitious honors; but above, and more than all, it would put an end forever to the unrighteous dominion of *'the church'*—it would unseat popular theology from its throne break down the barriers of sect, and in short, *resolve society into its natural elements*, saving all the real progress it has made in the scale of improvement."

Now, we ask, in what part of the Anti-Slavery constitution, or in what early and authentic Anti-Slavery document is any such doctrine advanced with regard to the design of our Anti-Slavery enterprise? Our work is to abolish slavery—not to "resolve society into its original elements," nor to "unseat popular theology."

The article alluded to was not as we are aware "designed particularly as an explanation of the views of the present Executive Committee of the American Anti-Slavery Society." The article does not advance the doctrine that the Anti-Slavery enterprise was designed to "resolve society into its original elements," as any one can plainly see by this extract taken as it is from its connection with other paragraphs that would leave no one in doubt as to its meaning.

What is the object to be gained by charging us as being the advocates of disorganizing doctrines, seeking "*to resolve Society into its original elements*," and that too by a professed friend of the American Anti-Slavery Society?

From the Colored American.

The National Anti-Slavery Standard *vs.* The Convention.

We are sorry we must still contend with the Standard, because, in differing from them, we war against our own household, for "are we not brethren?" We would wish to move in harmony with "the whole Anti-Slavery fraternity;" but when they promulgate opinions at direct variance with our interests, why then—we must, to sustain our principles, boldly and fearlessly expose the fallacy of those opinions.

Our friends of the Standard do not meet the subject fairly: they first oppose "all exclusive action on the part of the colored people except where the clearest necessity demands it;" we refer them to our political enthrallment why we should act exclusively, but they wish some clearer necessity before they will permit us to slip our leading strings, and yet they will not give us their ideas of exclusive action, and the necessity thereof. They raise hypothesis, but produce no facts to sustain their position. They arrive at conclusions without first establishing their premises.

We have shown what *we* consider a necessary cause for exclusive action; we will now endeavor to prove that no people ever succeeded in establishing their principles, or regaining their rights without "exclusive action" on their part, where they had the power so to act.

Would not the Americans still have remained under the sovereignty of Great Britain if they had not have acted exclusively. They did not refuse the aid of others, but it was American valor, American energy, and American talent that succeeded in effecting American Independence.

Examples enough might be produced from ancient and modern history, where the enfranchisement of people and nations was effected by their own exclusive action, but not one to sustain the position of the Standard. The most of these examples were produced through the agency of war and bloodshed: such means it is neither our interest nor desire to use, nor would policy dictate such a course. Ours is not a warfare of physical might, but TRUTH against error: combatting for our rights, and our weapons are arguments to prove our cause just.

The use of different means however in no way effects the necessity of exclusive action. We have an illustrious example to sustain us there also—Ireland. A few years since what was she? Politically—nothing. The name of an Irish Catholic was sufficient to bring ignominy and disfranchisement to the possessor throughout the British Empire. But the Irish arose in their might, meetings were held; societies formed; the nation was organized. Many of the political disabilities which encumbered the Catholic inhabitants of Ireland have been removed, and the day is not far distant when they will possess all the immunities of British subjects. And how has this been effected? By exclusive action on the part of the Irish. When they struck for "God and their native land" it was as Irishmen, and as such they succeeded, and Irish talent, Irish energy, and Irish perseverance have nearly succeeded in effecting the entire Irish emancipation.

These are facts which all their abstract reasoning cannot controvert, neither can they adduce stronger facts to support their theory.

Our friends of the Standard are at fault: we cannot follow them through all their devious wanderings. They must either admit that there may be, under some circumstances necessity, for exclusive action, or else abandon their first position. If admitted, shows us where and how the necessity may exist if it does not now. You would not have us remain passive as "dumb dogs" and open not our mouth when the iron enters our soul. You would have us speak with "angels trumpet-tongued," sound the alarm, cry aloud, and make our wrongs known. How are we to do it? How act? How speak? How call for redress? If we wait till Providence interposes we may wait till the "crack of doom." If we act with our white friends, as we said before, the words we utter will be considered theirs, or their echo. That will be the general impression, the voice of the majority only will be heard; theirs only be considered. That such is always the case, under all circumstances, even Mr. Whipper acknowledges (see his letter.)* The Moral Reform Society is considered exclusively a colored institution, composed of colored men, and expressing only their sentiments. Mr. W. admits that such is the public impression, and all their professions will never eradicate that opinion from the minds of the people.

We cannot in future waste our time in combatting shadows. The Standard must either abandon their first position, or explain what they mean by "exclusive action. A.

* Mr. Whipper's letter, to which we refer above, is crowded out, this week—it shall appear in our next.

We have opposed the "call for a Convention of the colored inhabitants of the State of New-York," because it is exclusive in its terms and spirit. Because we can see nothing to be gained by such a convention that can not be as well, and better attained without it. Because it is in violation of the great principle for which we are contending; that THE SLAVE IS A MAN, not a mulatto man, not a black man, but a MAN.

If the colored people themselves continue to keep up the distinctions that white society has marked out for them, when will they be enfranchised? Principles are greater than associations—faith is mightier than action.

Suppose a political influence superior to that now enjoyed be gained under these auspices, it will be inferior to what *white* American citizens enjoy. We say, then, to our brethren favorable to this call, possessing your souls in patience, strike for the *principle of equality*—take nothing short of it. Contend earnestly and patiently for it, and you may rest assured that the day of deliverance will come.

We may not see it, but our children shall hail it with holy emotions and devout gratitude. Attempt to occupy any ground of less dimensions than the all-comprehensive principle upon which, the American Anti-Slavery Society and its auxiliaries wage the exterminating war to caste and tyranny, and you will fail.

You concede to the enemies of Human Rights in your call for a separate convention, all they can desire, so far as the principle is concerned.

Let our watchword be MAN—our battle cry HUMAN RIGHTS.

From the Emancipator.

"National Anti-Slavery Standard."

This is an elegant sheet, of the full size of the Emancipator as it was last year, printed on new type in the handsomest style, by William S. Dorr, and published by the new Executive Committee of the American Anti-Slavery Society. Office, 143 Nassau street. Price, $2 a year. N. P. Rogers is elected editor, and his name placed at the head of the paper as such, but we observe that the New Hampshire people insist that he cannot become editor without their consent, which has not yet been given. The Committee appear determined to carry out, in their paper, the spirit of the proceedings at the Annual Meeting, in all respects, concerning which we have heretofore said all that is necessary. As it does not appear that they have any other labors or responsibilities on their hands, and they are evidently laying themselves out on the paper, and they have numerous and devoted friends, it is highly probable they will succeed with their paper, and we hope contribute also to the advancement of the cause.

"It does not *appear* that they have any other labors or responsibilities on their hands," says the editor of the Emancipator, in the above notice of our paper. It would be marvellous indeed, after the transfer of nearly all the furniture, books, publications, and plates, belonging to the Society, that our office should, in less than two months, make quite so imposing an appearance as formerly. All we had left us was one mahogany and one broken pine desk, two chairs, and the book-case, the most valuable of all, because it contained the office library and the correspondence of the Secretaries.

We advise our co-workers at large, however, that before the time for sales to any considerable extent shall have commenced, or rather in season for "the fall market," we shall be prepared to furnish such of the former publications of the Society, as are deemed advisable, together with some new works, such as the times demand, on terms that will be satisfactory.

It is highly probable that we shall succeed with our paper, as the Emancipator says. The success thus far is beyond our most sanguine expectations. The shout of welcome that hailed the appearance of the Standard, as we lifted it to the breeze in the name of God and humanity, has been followed by a flood tide of subscriptions, unprecedented in the history of any Anti-Slavery Journal.

Our faith was great that the large delegation that voted to have the Standard erected, would sustain it with the same untiring devotion they have manifested in maintaining the integrity of our holy cause in times of imminent peril; and that thousands at the East and the West, whose principles and feelings were in unison with the body assembled at the last meeting of the American Society, would give to a national organ, without concealment, without compromise, the grand hailing sign of true Abolitionism. They have given it.

Time will disclose what further labors and responsibilities are upon our hands.

Office of the American Anti-Slavery Society.

All orders for publications, and all letters in relation to the business department of the Standard, should be addressed to ISAAC T. HOPPER, 143 Nassau-street. All communications for publication in the Standard should be superscribed to the "Editor of the National Anti-Slavery Standard," 143 Nassau-street, N. Y.

Names.

We request as a particular favor to us, that the name of our paper be written or quoted in full to prevent mistakes. There are several Standards besides the Abolition Standard recently started in New Hampshire. Our correspondents will please make the name of our Society clear with the number of our office. Some of our papers and letters go to the Depository of the American and Foreign Society, and theirs come to us. We regret that the new organization in this city have not taken a name that would save themselves and us some trouble in this respect.

Number 2.

We are in want of number two of the Standard. We have a greater demand than we can supply. Will those who can spare this number please forward it to us as soon as convenient.

Terms of Subscription to the Standard.

It will be seen by reference to our first page what the terms of this journal are. We have abundant evidence that they are in accordance with wise economy from the number of subscribers already obtained. Scarcely a day passes without additions to our list, and the language of the letters from our Agents is, "still they come."

Agents Wanted.

We are in want of some half dozen or dozen good Agents, to get subscribers for our paper. We want men who will feel that this journal is the organ of the Abolitionism of the country that its course must be upward and onward, warring against every thing that is opposed to the rights of man, no matter how firmly planted that opposition may be, or where is its resting place. Such men we want, and to them will be given a commission that will enable them to maintain themselves and the paper at the same time. Letters should be addressed to ISAAC T. HOPPER,
Office of the American Anti-Slavery Society, 143 Nassau st.

Subscribers to the Emancipator.

Those individuals who subscribed for the Emancipator, as the organ of the American Anti-Slavery Society for the current year, are informed that by making known to our Publishing Agent their preference for this, and their post office address, shall receive the Standard gratuitously for the time they have paid for the Emancipator.

Local Agents for the Standard.

EDWARD M. DAVIS, Philadelphia, Penn.
JAMES M. MCKIM, " "
J. P. BISHOP, Boston, Mass.
WILLIAM APLIN, Providence, R. I.
LUTHER MYRICK, Cazenovia, N. Y.
WM. P. POWELL, No. 61 Cherry st., New-York City.
THOMAS MCCLINTOCK, Waterloo, N. Y.
ROBERT H. FOLGER, Massillon, Ohio.

Travelling Agents.

JAMES B. RICHARDS, Mass., P. O. address, Boston.
WM. MCKIM, Penn., " " " Philadelphia.
WM. O. DUVALL, N. Y. " " " Port Byron,
CHARLES STEARNS, Mass. P. O. Springfield.
E. D. HUDSON, Conn. P. O., Hartford.
OWEN M. BURLEIGH, Conn. P. O., Plainfield.

Lost,

A colored girl, named *Serena Smith*, eight years of age, rather small, light colored and rather straight hair—wore a dark print dress and nun's hat, with green ribbons—was seen last with a colored man named John Williams, who has lost an eye. Any information respecting the child will be thankfully received by her mother, Sarah Smith, No. 10 Jersey street, or 198 Hudson street, or at the office of this paper.

☞ Ministers of Colored Churches will please to read this notice in their congregations.

Notice.

James Richardson, jr. will deliver an address on the first of August, in honor of Emancipation in the British West Indies, at Providence, R. I.

MARRIED,

In Philadelphia, July 2, Dr. C. V. HADDLESTON, of Troy, N. Y., to HANNAH C. BRECKENRIDGE, of Philadelphia.

DIED,

In Franklin County, Pa., on the 24th ult., JOHN JONES, senior, a soldier of the Revolution, aged 110 years and six months, having been born at Worcester, England, on the 24th of December, 1729.

GENERAL INTELLIGENCE.

The Harvest.—Our farmers in this vicinity have commenced cutting their rye, which will produce generally more than an average crop.

A fine rain fell last night, which will be of great service to the growing crops of oats, corn, and potatoes.—*Troy Whig.*

New Wheat.—Several farmers in this vicinity have commenced reaping, with every prospect of securing an abundant crop.—*Arkansas Gazette.*

A letter from John Crawford, Esq., Her Brittanic Majesty's Consul for the District of New Orleans, informing the Mayor that henceforth he will give no certificates of freedom to persons of color, claiming to be British subjects, without first submitting such person's claims to the Mayor, and obtaining his approval, has been laid before the Council at New Orleans.

Missouri Hemp.—The Maysville Eagle, of Wednesday week, states that 50 tons of Missouri hemp, for the Maysville Bagging Factory, was landed at the wharf the day before.

The Bahamas.—The Bahama Legislature has granted a bounty of 5s. per lb. on all reeled silk exported from the island.

Crops West.—The Penn Yan, Yates County (N. Y.) Whig, of the 7th inst. says the past week has been uncommonly favorable for the wheat crop—clear and cool. In the towns of Potter and Middlesex, wheat looks well; and so we presume it does in other parts of the country. Present appearances indicate a good crop.

The number of females in Portugal, is 827,947. The whole population is 3,223,474.

The price of performing the marriage ceremony in Iowa Territory, is three goat skins, or four bushels of sweet potatoes.

The Jews residing at Jerusalem, have issued a circular recalling their brethren to Judah.

A movement is being made in the British Parliament, to abolish the punishment of death in every case except that of murder. Mr. Kelley has introduced a bill to that effect in the House of Commons.

The imports during the past year are greater than in any former year, except 1839. On the other hand, the amount of exports has been greater than in any former year, except in 1835 and 1836.

A Revolutionary Drum and Drummer.—At the Democratic celebration in Quincy, on the 4th, there were several heroes of '76, one of whom brought with him the identical drum which he for a long time used in the war of the Revolution; and, what was still better, he mingled with the musicians, in the procession—beating the head of his old companion as gaily and merrily as in "times which tried men's souls."

Mammoth Skeleton.—Mr. Koch has just returned from a three months tour up the Missouri, procuring mammoth bones and other curiosities for his museum in this city. He brought with him about twenty boxes of mammoth bones exclusively. We have not seen Mr. K. himself, but we understand that he has brought with him two perfect skeletons, one of which is the largest ever found, either in whole or in part. It is said to be 18 feet high; the circumference of the thigh bone of which is 42 inches. They were found about 100 miles from Boonville on a stream called Shoal Creek.—*St. Louis Rep.*

Another Tremendous Storm, attended with great destruction of property and loss of life, occured on the evening of the 8th instant at Shrewsbury, York county Pa. Nearly every house in the place was submerged, and a number entirely destroyed. The roofs of many were blown off, and the street presented a most deplorable scene of ruin. On the main street the houses were unroofed. The Methodist meeting house has been destroyed, In one of the back streets, a dwelling house was entirely thrown down, burying two families under the ruins; those of Mr. B. Grevell and of Mr. Neller. Mrs. Grevell was killed, Mr. G. dangerously hurt, and several of his children so severely injured that it was not expected they could survive.

Latest from the Exploring Expedition.—Our last intelligence was from Sydney, March 12. Capt. Stewart, of the ship Joseph Maxwell, of Fairhaven, which arrived at New Bedford on Friday, from the Pacific Ocean reports: Left the U. S. schooner Flying Fish at the Bay of Islands, March 25th, having returned from a cruise to the South and West, with very severe weather and much ice. Turned North with only three men on duty. The following is a list of the officers on board the Flying Fish: R. F. Pinckney, Lt. Commandant; Geo. T. Sinclair, Master; Wm. May, Passed Midshipman; Geo. W. Harrison, do. The Scientific Corps were all at the Bay, awaiting the arrival of the squadron.

The continuance and frequent fits of anger produce an evil habit in the soul, called wrathfulness, or a propensity to be angry; oft times ends in cholor, bitterness, and morosity; when the mind becomes ulcerated, peevish, and querulous; and like a thin, weak plate of iron, receives impression and is wounded by the least occurrence.

The Tioga (Pa.) Eagle announces the completion of the Tioga railroad from Corning to Blossburgh, a distance of forty miles, and that the U. S. Mail is now conveyed over the road by locomotive power, which connects with a daily line of post coaches, from Corning to the Seneca lake, and from Blossburgh to the Williamsport and Elmira railroad. The Arbon coal company have already commenced sending coal over this road to New York, as we stated yesterday.

The great fault of pulpit eloquence is that it generalizes and indulges in abstract matters; it would do a thousand times as much good, were it to dwell on particular cases, and bring the heinousness of known and familiar sin to the hearts of the people.—*Evening Signal.*

A Patient Lad.—"Ben," said a father the other day to his delinquint son, "I am busy now—but as soon as I can get time, I mean to give you a confounded flogging." "Don't hurry yourself, pa" replied the patient lad, "I CAN WAIT!"

Novel Conduct of Jurymen.—A case in the Court of Common Pleas in this city, went to the Jury on Thursday evening with directions from the court to bring in a sealed verdict the next morning. At the opening of the court in the morning, the Jury brought in their sealed verdict, which, on being opened, proved to be a verdict for the plaintiff.—Counsel for defendant then requested the Jury to be polled, and the clerk put the question to each of the Jurors,—"Is this your verdict?" The first two or three to whom the question was put, answered, as might be expected, "Yes." But the next, and the next, to the surprise of the audience, answered in a loud voice, "No." Judge Ulshoeffer asked the names of the ten Jurors who answered "No," and told them that they had committed a high contempt of court, and fined them $15 each. One of the gentlemen said he put his name to the verdict in order to save his life, and the other Juror also began to explain why he had acted so, but the Court refused to hear any explanation from either of them, and ordered the whole jury back to their room to reconsider their verdict. They accordingly retired, and after being out several hours, without being able to agree, they were discharged.

Important Seizure.—The British steam ship Arglye, which arrived on Friday, with $418,000 in specie, from Vera Cruz, was seized on Saturday, at the instance of the Collector of the port, for a violation of the treaty stipulation between Great Britain and the United States, in regard to the carrying trade. The specie, which is all owned in New Orleans, we understand, is placed in a safe deposite, to await the decision in the case of the proper authorities.—*N. O. Bulletin, 15th inst.*

Preserving Fruit Trees.—Where your fruit trees appear to be overloaded with fruit, it is better that you pick off a part before the weight is so much increased as to split and destroy the trees.

Washing Salads.—To free salads from the larvæ of insects and worms, they should first be placed in salt water for a few minutes, to

POETRY.

Blandina, the Maid of Lyons.

I.

Strong is the power of Faith in woman's heart—
Woman, for weakness oft by man disdain'd—
With fearless breast she meets each fiery dart,
By love inspired, by heavenly truth sustained;
Oft when the furious zeal of man hath waned,
His tongue spoke treason, and his courage fled—
Her heart, unfaltering, hath the glory gained,
With balmy oil to grace the Saviour's head,
And at his feet, her tears—her *martyr blood*—to shed.

II.

Such was thy lot, Blandina! who didst lead
Thy trembling brother to the dismal shade;
Young, fond, confiding, in that hour of need
He on thy steadfast words his spirit stayed;
Serene, though hell its maddest fiends arrayed!
Still on thy face he gazed, all calm the while;
And when devouring tigers round him played,
One voice he knew, which never did beguile,
And traced his Saviour's love in thine angelic smile.

III.

Oh! lovely saint! whom fiercer tortures tried!
Then came thine hour of darkness—and of light!
Firmly on God thy glowing soul relied,
And drank, enraptured drank, those visions bright,
Which Jesus gives, when he doth take delight,
Leaning, e'en through the skies, his saints to greet!
Then rushed the monsters forth, and in the sight
Of frantic thousands, battled for their meat!—
Then went thy soul on high, and took her blissful seat!

IV.

Victorious, and FOR EVER—mid "the bless'd!"
There where the martyrs of more ancient days
All on their thrones of massive glory rest,
Broke forth in rival strains thy voice of praise;
Breaks forth e'en now, in every song they raise
Who, still arriving, swell that shining throng—
And shall break forth, in more resounding lays,
When all the Ages rise, with voices strong,
And pour through endless day, one tide of praise along.

Rest.

Sweet is the pleasure
Itself cannot spoil!
Is not true leisure
One with true toil?

Thou that wouldst taste it,
Still do thy best;
Use it, not waste it,
Else 'tis no rest.

Wouldst behold beauty
Near thee? All round?
Only hath duty
Such a sight found.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion
Clean without strife,
Fleeing to ocean
After its life.

Deeper devotion
No where hath knelt;
Fuller emotion
Heart never felt.

'Tis loving and serving
The highest and best!
'Tis onward, unswerving,
And that is true rest.

From the London Forget-Me-Not, for 1840.

The Fatherless.

BY MRS. ABDY.

Seek not the smiling vale, sweet boy,
With early wild flowers gay,
Where birds pour forth a song of joy,
And silvery waters play,
Though violets spring beneath thy feet
Though blossoms scent the air,
No welcome shall thy presence greet,
Thy father is not there.

Seek not the room remembered wel,
Where often thou wouldst glide,
Eager thy childish tale to tell,
Close to thy father's side:
How wouldst thou count his treasured books,
And praise his pictures rare,
But never shall a father's looks
Again rejoice thee there.

Some bid thee to turn to yonder mound,
Where mournful yew trees rise,
And tell thee in the hallowed ground
Thy cherished father lies;
Oh! seek his grave with sorrowing heart,
Strew it with flowers fair,
But 'tis thy father's mortal part
Alone that moulders there.

He lives above the vaulted skies,
With spirits pure and kind
And casts perchance his watchful eyes,
On those he left behind—
May all the counsels he has given,
Aid thee to turn thy thoughts on heaven,
And lead thy footseps there!

Vain, dearest boy, thy earthward gaze,
Vain thy beseeching sighs,
The guardian of thy infant days
Can glad not here thine eyes;
Yet still pursue thy search of love
In faith, in hope, in prayer,
'Till thou shalt reach the realms above,
And meet thy father there.

From Freedom's Gift.

Connecticut.

The arms of this State are three vines, with the motto—Quitranstulet, sustinet.

BY M. W. CHAPMAN.

Come, toil-worn, and care-worn, and battle-worn friends,
Ye bound with the bondman, till tyranny ends!
From the glimmer of dawn on the waves of the sea,
To the shadows of sunset, wherever ye be,
Take courage and comfort! Our land of bright streams,
And beautiful valleys, awakes from her dreams,
At the sound of your voices, and calls from its grave,
The Spirit of Freedom to shelter the SLAVE.
Our rocks bear a record that rouses the blood;
"Reistance to tyrants is duty to God!"
And the conflict of *Spirit* is kindling afar,
And mothers are girding their sons for the war!
Be glad! for the land of the *vine* and the *oak*,
The slumbers that bound her hath joyously broke;
Our people,—they gather their forests among—
They throng to their temples, with prayer and with song
Our mountains are ringing with freedom's Refrain—
"The land of the *Charter* shall shiver the chain!"
Well, is it, ye sons of the puritan stock,
That your slumbers no longer your forefathers mock!
The vine that they cherished, yet richly shall yield,
Its clusters of fruitage, empurpling the field:
For the people that twine it their armor around,
In token of faith in the promise which crowned
The day of its planting, no longer forget
The Slave! and a blessing shall rest on them yet,
As they sing in its shadow their joyous refrain—
"The God who transplanted shall ever sustain!"
Boston, April, 1840.

Zeke.

A man named Daniel Godwin, who lived in the lower part of the State of Delaware, made a business of buying fugitive slaves *running*, and generally obtained them for little or nothing. He would then pursue them, and if successful in the pursuit, would realize a large profit.

He bought one man named Zeke (Ezekiel) in this way, and came to Philadelphia in pursuit. He came into my shop, and was in the act of relating the circumstances of the purchase, when a black man came in, folded up his arms, and leaning upon the counter, looking him full in the face, said (after hearing the relation) "How do you do, Mr. Godwin?" "How do you do," replied G. "Do you know me Mr. G.?" "No, I do not." "Did you know a man who lived with Mr. ——, your neighbour, at a certain time?" (mentioning a time.) "Yes," said G., "well, I'm that person—I'm Zeke's brother." "Well, do you know where Z. is?" "Oh, yes, Mr. G., but I'm very sorry you've bought Zeke, you'll never make any thing out of him—a bad speculation, Mr. G." "Why, what's the matter with Zeke?" "Oh, these blacks, they come to Philadelphia and get into bad company—they're afraid to be seen out in the day-time, and they prowl about at night." I'm very sorry you've bought Zeke, Mr G.—he'll never do you one cent's worth of good—a bad speculation, Mr. G. "Well, come now, wont you buy Zeke, I'll sell him low?" "Why, if I did, I'd have to maintain him—he's my brother to be sure, but he'll never be worth any thing." "When he's free, he'll do better, perhaps," urged G. "That's the only hope left—but I doubt it—what would you be willing to sell him for, Mr. G?" "150 dollars." "Poh, Mr. Godwin, I tell you Zeke will never be worth one cent to you or to any body else—150 dollars indeed!"

The case began to appear so hopeless that G. finally agreed to take 60 dollars for Zeke, and the man went off to hunt up the money;* he soon returned with 60 dollars, and the necessary papers being soon drawn up, the bargain was concluded. "Well now," said the black man, "Zeke's free, is he?" "Yes," said Mr. G. "Zeke's free." "If I was Zeke, would I be free." "Yes," replied G. He then appealed to me, and I assured him that Zeke was a free man; upon which he turned round to G., and making a low bow, said "how do you do, Mr. Godwin? hope you're very well Mr. Godwin—very happy to see you Mr. Godwin. I'm Zeke!!!

G. flew into a violent rage and seized Zeke by the collar, and began to threaten and abuse him, when Zeke raising his arm, and doubling up his fist, said—"Mr. Godwin, if you dont let go of me, I'll knock you down as flat as a pancake, I'm a free citizen of these United States, and I'll not be insulted in this way by any body."

I interfered, and G. loosed his hold on Zeke, who agreed to go with him to a magistrate, and we all went forthwith to Abraham Shoemaker, before whom the circumstances of the case were detailed, and who said to G., "you are outwitted Mr. Godwin, Zeke's a free man, as free as any man in this room."

Zeke then asked the magistrate if there was any further necessity for his remaining—"No," said he. "Well, then, may it please your honour, I want you to grant me a warrant for Mr. Godwin, he has committed a violent assault and battery on a free citizen of these United States, by violently seizing me by the collar." And it was only at my persuasion that he consented to Godwin's departure, otherwise he would have obtained the warrant and given him some trouble.

The above circumstances occurred about the year 1806. I. T. HOPPER.

* As he left my door he addressing me, said when you draw up the manumission, put in it that Zeke is now commonly called Samuel Johnson.

The Nobility of Labor.

BY ORVILLE DEWEY.

So material do I deem this policy—the true nobility of labor, I mean—that I would dwell on it a moment longer, and in a larger view. Why, then, in the great scale of things, is labor ordained for us? Easily had it so pleased the Great Ordainer, might it have been dispensed with.—The world itself might have been a mighty machinery for producing all that man wants.

The motion of the globe upon its axis might have been going forward; without man's aid, houses might have risen like an exhalation,

"With the proud sword
Of dulcet smyphonies and voices sound
Built like a temple;"

gorgeous furniture might have been placed in them, and soft couches and luxuriant banquets, spread, by hands unseen; and man, clad with fabrics of nature's weaving, rather imperial purple, might have been sent to disport himself in those Elysian palaces: "Fortunate for us had been the scene ordained for human life!" But where then, tell me had been human energy, perseverance, patience, virtue, heroism?

Cut off labor with one blow from the world, and mankind had sunk to a crowd of Asiatic voluptuaries. No, it had not been fortunate. Better that the earth be given to man as a dark mass, whereupon to labor. Better that the rude and unsightly materials be provided in the ore-bed and in the forest, for him to fashion to splendor, and beauty. Better, I say; not because of that splendor and beauty, but because the act creating them is better than the things themselves; because exertion is nobler than enjoyment; because the laborer is greater and more worthy of honor than the idler.

I call upon those whom I address, to stand up for the nobility of labor. It is Heaven's great ordinance for human improvement. Let not the great ordinance be broken down.

What do I say? It is broken down, and it has been broken down for ages. Let it then be built up again—here, if any where, on these shores of a new world, of a new civilization. But how; it may be asked, is it broken down? Do not men toil, it may be said? They do indeed toil; but they too generally do it because they must.

Many submit to it as, in some sort, a degrading necessity; and they desire nothing so much on earth as to escape from it. They fulfil the great law of labor in the letter, but break it in spirit. To some field of labor, mental or manual, every idler should hasten as a chosen, covered field of improvement.

But so he is not compelled to do under our imperfect civilization. On the contrary he sits down, and folds his hands, and blesses himself in idleness. This way of thinking is the heritage of the abused and unjust feudal system, under which the serfs labored and gentlemen spent their lives in fighting and feasting. It is time that this opprobrium of toil were done away.

Ashamed to toil art thou? Ashamed of thy dingy workshop and dust labor field; of thy hard hand, scarred with service, more honorable than that of war; of thy soiled and weather stained garment, on which mother nature has embordered mist, sun and rain, fire and steam,—her own heraldic honors! Ashamed of these tokens and titles, and envious of the flaunting robes of imbecile idleness and vanity? It is a treason to nature—it is impiety to heaven—it is breaking heaven's great ordinance. Toil, I repeat, toil, either of the brain, of the heart, of the hand; it is the only true manhood, the only true nobility.

Benevolence and Revenge.—Benevolence, itself of immortal quality, would immortalize its objects: malignity, if not appeased by an infliction short of death, would destroy them. The one is ever strengthening itself upon old objects, and fastening upon new ones; the other is ever extinguishing its resentments towards old objects by the pettier acts of chastisement, or, if nothing short of a capital punishment will appease it, by dying with their death. The exterminating blow; the death which "clears all scores"—this forms the natural and necessary limit even to the fiercest revenge; whereas, the out-goings of benevolence are quite indefinite. In revenge, the affection is suddenly extinguished, and if relumed it is upon new objects. In benevolence, the affection is kept up for old objects, while ever open to excitement from new ones; and hence a living and a multiplying power of enjoyment, which is peculiarly its own. On the same principle that we water a shrub just because we had planted it, does our friendship grow and ripen the more towards him on whom he had formerly exercised it. The affection of kindness, for each individual object survives the act of kindness, or rather is strengthened by the act. Whatever sweetness may have been originally in it, is enhanced by the exercise; and, so far from being stifled by the first gratification, it remains in greater freshness than ever for higher and larger gratifications than before. It is the perennial quality of their gratification which stamps that superiority on the good affections we are now contending for. Benevolence both perpetuates itself upon its old objects, and expands itself into a wider circle as it meets with new ones. Not so with revenge, which generally disposes of the old object by one gratification; and then must transfer itself to a new object, ere it can meet with another gratification. Let us grant that each affection has its peculiar walk of enjoyment. The history of the one walk presents us with a series of accumulations; the history of the other with a series of extinctions.—*Dr. Chalmers.*

In the splendid regions of the "far west," which lie between Missouri and the Rocky Mountains, there are living at this moment on the prairies various tribes, who, if left to themselves, would continue for ages to live on the buffalo which cover the plains. The skins of these animals, however, have become valuable to the whites, and, accordingly, this beautiful verdant country, and these brave and independent people have been invaded by white traders, who, by paying to them a pint of whiskey for each skin (or "robe," as they are termed in America,) which sell at New-York for ten or twelve dollars, induce them to slaughter these animals in immense numbers, leaving their flesh, the food of the Indian, to rot and putrify on the ground. No admonition or caution can arrest for a moment the propelling power of the whiskey; accordingly, in all directions these poor thoughtless beings are seen furiously riding under its influence in pursuit of their game, or in other words, in the fatal exchange of food for poison. It has been attentively calculated by the traders, who manage to collect per annum from 150,000 to 200,000 buffalo skins, that at the rate at which these animals are now disposed of, in ten years they will all be killed off—Whenever that event happens, Mr. Catlin very justly prophesies that 250,000 Indians, now living in a plain of nearly three thousand miles in extent, must die of starvation and become a prey to the wolves, or that they must either attack the powerful neighboring tribes of the Rocky Mountains, or in utter phrenzy of despair rush upon the white population in the forlorn hope of dislodging it. In the two latter alternatives there exists no chance of success, and we have the appalling reflection before us, that 250,000 Indians must soon be added to the dismal list of those who have already withered and disappeared, leaving their country to bloom and flourish in the possession and progeny of another world!—*Quarterly Review.*

Something to touch the Heart.—Coleridge somewhere relates a story to this effect:—"Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who neither knew war nor conquest, and gold being offered to him he refused it, saying, that the sole object was to learn the manners and customs of the inhabitants. Stay with us, said the chief, as long as it pleaseth thee. During the interview with the African chief, two of his subjects brought a case before him for judgment. The dispute was this: the one had bought of the other a piece of ground, which after the purchase, was found to contain a treasure, for which he felt bound to pay. The other refused to receive any thing, stating that when he sold the ground he sold it with all the advantages apparent or concealed which it might be found to afford. Said the chief, looking at the one, you have a son, and to the other, you have a daughter—let them be married, and the treasure be given them as a dowry. Alexander was astonished. And what, said the chief, would have been the decision in your country? We should have dismissed the parties, said Alexander, and seized the treasure for the king's use. And does the sun shine on your country? said the chief—does the rain fall there? are there any cattle there which feed upon the herbs and grass?—Certainly, said Alexander. Ah, said the chief, it is for *these* innocent cattle that the Great Being permits the sun to shine, the rain to fall, and the grass to grow in your country."

Army and Navy of China.—The following details of the army and navy of China are extracted from the work on that country by M. Gutslaff, a missionary, who resided in it many years:—"The total number of Chinese troops, including those of the navy, but not the militia nor the Mongul auxiliaries, amounts to 765,222. China has two fleets, one for the rivers and the other for the sea. The first comprise 1,036 ships; the second, 918. The river fleets has crews to the amount of 9,500 men, and that for the sea 98,421, making an aggregate of 107,911 sailors. The army is as regular as any in the world, but is rather a skeleton than a body. The soldier does not fight from love of country, but rather as a police-officer or imperial chasseur; and, during the greatest portion of the year, he is at home with his family, carrying on some trade or profession. The country has no need of a large embodied army, and it is the interest of all parties to reduce the soldier to an humble artisan. Consequently, there is scarcely one-tenth of the nominal force under arms at one time, the other nine-tenths existing only on paper. We have been in places where there were thousands of sailors on the roll, and yet not more than 200 effective men could be mustered. When any rebellion breaks out, not more than 3,000 out of 10,000 can be collected.—Several of the generals are admirals also. The officers and men are equally ignorant of navigation.—A great many sailors of their merchant vessels belong to the navy. Their war junks differ in nothing from those employed in trade; the largest do not exceed 300 tons in burden. The whole coast is lined with ships, and there is not a single haven or calanque, however small, which has not its post of soldiers."

Burning Lime with Anthracite.—The Pottsville (Penn.) Journal states that among the many triumphant results which have attended recent experiments with anthracite, one of the most important is its successful application for burning lime. At port Kennedy, one mile below the Valley Forge, this plan is now in operation. The coal is placed on a grate, to which is applied a blast, by means of a fan worked by a small steam engine; the affect of this is to blow the blaze through the whole body of the kiln. Formerly the limestone and coal were mixed, but the lime thus made was not very good, and resort was had to wood lime. The present way remedies all the defects—the product is of the best quality, and a great saving of time is accomplished; as a kiln can be burned in 30 hours by the coal, which would take at least 54 hours with wood, while the old plan of mixing all the materials consumed 6 days. We hail this discovery as another proof of the vast wealth of our mineral deposites, and trust that soon as the present business depression shall wear away, we may see around us many evidences of its successful application.

A Printing Office on a Publication Day.

To see a Printing Office in all its glory, the uninitiated ought to visit a newspaper office on the day of publication, although they may assure themselves of a frosty reception at such a time. There is a breathless excitement in the scene. Not a sound is heard save at times the slipshod step of a compositor creeping across the floor to the foreman's desk for more copy, or the continued click clicking of the types as they fall into their places in the composing stick. The compositors are stationed at their cases, noiseless and busy as Wordsworth's cattle in the meadow, there are "forty *setting* like one." Mark the diversity of figure and expression, and, believe me, there is as great diversity of talent among them. That thin stooping figure, with sharp face, high nose, and dark motionless eyes, has a genius for setting advertisements. He is the uncontrolled master of that department. That fine looking fellow with an oval border of black whiskers round his face, and corresponding curve of his leg, the wit, orator, and gay Lothario of the establishment, has a taste which the foreman himself does not disdain occasionally to call to counsel. The greasy looking individual with a bald head, if you keep whiskey from him, and him from whiskey, (no easy task by the by) will set you a whole column of "close dig" without one typographical error. Marry, sir! of a Monday morning his types are strange vagaries. The demure gentleman, with his nose stuck in his composing stick, has a genius for "scheme work," which technical phrase designates what the vulgar call tables, &c. The paper is up—one by one the compositors have desisted for want of copy.

They are now busied, under the superintendence of the foreman, who has arranged the matter and measured out the columns, in tying them up. Now they slip them from the galleys on the stone, and arrange them in close parallels. The chase is placed around them, and the quoins are inserted. A dozen anxious heads are bending over the solid mass of types, touching, examining, scrutinizing, whispering eagerly. They who stand aloof are the apprentices, they are not allowed to interfere with this part of the ceremony. That handsome slip of a lad at the corner has commenced journeyman this very day. His whole frame thrills as he fingers the chase. He feels himself a man Now all draw back but two raise their mallets to drive the quoins home, and plane the surface of the form. As the clatter begins, the sturdy pressmen issue from their den, and swing the ponderous mass from the stone, and disappear into the press room, whence the dull sound of their process may be heard to issue. One by one the compositors have assumed their jackets and dropped off. The day's work is over with the exception of the unlucky apprentice, detained to fold the papers, who stands brooding bitter thoughts. While an eager and curious public is crowding the place of publication, to snatch the first damp sheets, the silence and loneliness settles down on the deserted compositors' room.
Scottish Monthly Magazine.

John Hunter.—This ingenious man had so much diligence, that he often told his friends, that, for forty years, summer and winter, the sun never found him in bed. "I never had any difficulty," said he; "a thing either can be done, or it cannot. If it can be done, I may do it as well as another, if I take equal pains. If it cannot be done, I will not attempt to do it." Mr. Hunter made the completest collection in comparative anatomy.

Origin of the Names of the several States.

Maine was so called as early as 1623, from Maine in France, of which Henrietta Maria, Queen of England, was at that time proprietor.

New Hampshire was the name given to the territory conveyed by the Plymouth Company to Captain John Mason, by patent, November 7th, 1629, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, England.

Vermont, was so called by the inhabitants in their Declaration of Independence, January 16th, 1777, from the French, verd mont, the green mountain.

Massachusetts was so called from Massachusetts Bay, and that from the Massachusetts tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its name from the blue hills of Milton "I had learnt," says R. Williams, "that the Massachusetts was so called from the blue hills."

Rhode Island was so called, in 1664, in reference to the Island of Rhodes, in the Mediterranean.

Connecticut was so called from the Indian name of its principal river. Connecticut is a Moheakaneow word, signifying long river.

New-York was so called in 1664, in reference to the Duke of York and Albany, to whom this territory was granted by the King of England.

New Jersey was so called in 1664, from the Island of Jersey, on the coast of France, the residence of the family of Sir George Carteret, to whom this territory was granted.

Pennsylvania was so called in 1681, after William Penn.

Delaware was so called in 1793, from Delaware Bay, on which it lies, and which received its name from Lord de la War, who died in this Bay.

Maryland was so called in honor of Henrietta Maria, Queen of Charles I, in his patent to Lord Baltimore, June 30th, 1632.

Virginia was so called in 1584, after Elizabeth, the virgin Queen of England.

Carolina was so called by the French in 1564, in honor of King Charles IX. of France.

Georgia was so called in 1732, in honor of King George II.

Alabama was so called in 1814, from its principal river.

Mississippi was so called in 1800, from its western boundary; Mississippi is said to denote the whole river; i. e. the river formed by the union of many.

Louisiana was so called in honor of Louis XIV. of France.

Tennessee was so called in 1796, from its principal river. The word Tenasse is said to signify a curved spoon.

Kentucky was so called in 1792, from its principal river.

Illinois was so called in 1809, from its principal river. The word is said to signify the river of men.

Indiana was so called in 1806, from the American Indians.

Ohio was so called in 1802, from its southern boundary.

Missouri was so called in 1821, from its principal river.

Michigan was so called in 1805, from the lake on its border.

Arkansas was so called in 1812, from its principal river.

Florida was so called by Juan Ponce de Leon in 1752, because it was discovered on Easter Sunday, in Spanish Pascua Florida.

Columbia was so called in reference to Columbus.

Wisconsin was so called from its principal river. Iowa was so called from its principal river.

Oregon was so called from its principal river.

The continued discoveries of Iron Ore in this region, are cheering in the extreme. It would be an endless job to notice all the discoveries of iron veins convenient and profitable for working. The quantity and quality of the ore, insures permanency, certain prosperity to the numerous furnaces, rolling mills, and manufactories erected and projected, in and about the metropolis of the iron region of Columbia County.—*Danville Intel.*

Remarkable Instance of Canine Sagacity.—A gentleman of property had a mastiff of great size, very watchful, and, although, a fine intelligent animal. Though often let out to range about he was in general chained up during the day in a wooden house, constructed for his comfort and shelter. On a certain day, when let out, he was observed to attach himself particularly to his master; and when the servant, as usual, came to tie him up, he clung so to his master's feet—showed such anger when they attempted to force him away, and altogether was so particular in his manner, that the gentleman desired him to be left as he was, and with him he continued the whole day; and when night came on, still he staid by him, and on going towards his bedroom, the dog resolutely and for the first time in his life, went up along with him, and rushing into the room took refuge under the bed, from whence neither blows nor caresses could draw him. In the middle of the night a man burst into the room, and, dagger in hand, attempted to stab the sleeping gentleman; but the dog darted at the robber's neck, fastened his fangs in him, and so kept him down that his master had time to call for assistance and secure the ruffian, who turned out to be the coachman, and who afterwards confessed that seeing his master receive a large sum of money, he and the groom conspired together to rob him—and that they plotted the whole scheme leaning over the roof of the dog's house.—*Dublin Magazine.*

Answer your Letters! There is much good sense in the following extract from the Philadelphia Gazette, relating to a subject which comes directly home to the business and bosoms of men. Read, remember, and practise the advice herein contained:

"Time that has once passed the corner, can never be overtaken, and anything that can as well be performed to day, as at a future time, is deprived of one of the chances of its accomplishment that can never be restored. An observance of the maxim here inculcated is very important in the answering of letters. The prompt man of business, who makes it a rule to reply to a letter immediately on its receipt, or as soon after as the nature of its contents will admit, never offends others, and is never borne down with the weight of his correspondence. The procrastinator, on the other hand, is constantly giving umbrage by neglecting other people's business, or by slighting the requirements of friendship, and is besides often obliged to resort to whole paragraphs of lame apology, and sometimes to falsehood, to conceal what his correspondent very soon learns how to place to the proper account. And besides all this, his unanswered letters are constantly haunting him, and operates like a dead weight upon his comfort."

From the American Medical Intelligencer.

Dr. Parrish.

For the following obituary notice, we are indebted to one who was intimately acquainted with the actions and motives of the estimable physician, who has been recently lost to this community and to the profession.—ED.

Dr. Joseph Parrish was born in Philadelphia in the year 1779, of respectable and pious parents, who were members of the religious Society of Friends. His father was a hatter, and he, being the youngest of eleven children, was kept under the paternal roof, and instructed in the ngnter parts of this business.

He was strongly inclined from boyhood to the study of medicine, but circumstances prevented him from attaining his wishes, until he had passed his 22d year. About this period he entered the office of Dr. Wistar, at that time Professor of Anatomy in the University of Pennsylvania. He soon exhibited strong proofs of talent, and remarkable assiduity in the pursuit of medical knowledge, which, joined to a disposition unusually amiable, strongly endeared him to his preceptor, and to his associates. He graduated in the University of Pennsylvania in the spring of 1805. The occurrence of yellow fever in Philadelphia in the autumn of this year, gave him an early opportunity of becoming extensively known.

He was elected resident physician of the city hospital at Bush Hill, and soon distinguished himself for his skill, and attention to the patients who sought a refuge in that establishment. Soon after completing his duties here, he was elected physician to the Dispensary, and obtained a share of private practice. He rose rapidly in public esteem, and was elected surgeon to the Alms-House Hospital about the year 1809.

He soon became prominent for his abilities as a surgeon, was prompt and skilful as an operator, possessed remarkable acumen in diagnosis, and was conspicuous for the precision and forethought which marked his conclusions. He also became popular as a clinical lecturer, his remarks at the bedside being eminently practical, and his manner and style of delivery exceedingly pleasing. He held this situation about fifteen years, during which time his reputation continued to advance, and he became extensively known as a surgical teacher to the numerous medical students who visited Philadelphia to pursue their studies.

In the year 1816, he was elected Surgeon to the Pennsylvania Hospital, in the place of Dr. Physick, who resigned on account of ill health. By his close attention to the duties, and his high character as a surgeon, he contributed largely toward maintaining the exalted reputation which this institution had acquired as a surgical school. He held this situation until the spring of 1829, when he resigned in consequence of ill health, and an indisposition to engage in extensive surgical operations. His active benevolence toward the inmates of hospitals, and his constant watchfulness over their comforts, was the theme of admiration from all those who had any knowledge of Dr. Parrish as an hospital surgeon.

During the period of his connection with lic institutions, and for some years afterward, he always had a class of private pupils, who received instruction from him at his office or lecture-room, and who obtained many important practical advantages, which his extensive opportunities enabled him to afford. His class was usually composed of from fifteen to twenty-five young men from the city and different parts of the country.

He gave a regular course of lectures on the practice of medicine during the summer term, and on surgery during the winter. His lectures consisted of general remarks on particular diseases, illustrated by the narration of cases which had occurred in his own practice. He taught only what he knew from actual observation—referring his students to medical works and to the lectures at the schools, for more extended and elaborate descriptions. He was very careful to preserve a record of interesting cases, which fell under his notice, and his lectures abounded in valuable information derived from this source.

His pupils contracted for him the warmest esteem and affection, and amongst them are some of the most distinguished members of the profession.

He published essays on a variety of subjects, which are to be found chiefly in the Electric Repertory, of which he was one of the editors, and in the North American Medical and Surgical Journal.

His remarks on pulmonary consumption, which appeared in several numbers of the latter periodical, have attracted general attention, and have obtained additional interest from the fact, that a post mortem examination of his own body, proved that he himself was the subject of this malady in early life, and that he was cured by the practice which he had so warmly advocated, in opposition to the almost united medical opinion of the day. He published the American edition of Lawrence on Hernia, with an appendix—and, within a few years of his decease, a work on Hernia, and some of the diseases of the urinary organs, which contains a large number of observations, derived from his own practice.

His views of the medical profession were of the most exalted character,—he believed it the most dignified pursuit which could engage the attention of man, and he despised any attempt to render it subservient to selfish or sordid ends.

His standard of medical ethics was truly elevated, and his sense of honor and propriety in his intercourse with his medical brethren was delicate and refined. In a most extensive private practice, for a period of thirty-five years, during part of which time he was in the occupancy of important public stations, he perhaps had not—certainly he ought not to have had—an enemy in the medical profession.

His fostering attentions to the junior members of the profession secured for him their warmest regard, and his numerous acts of disinterested kindness towards many of them will never be forgotten.

Dr. Parrish enjoyed to a remarkable degree the confidence of the community, and until within a short period of his death, was laboriously engaged in professional duties. His medical correspondence was very extensive, and his opinions highly valued over the whole country.

As a philanthropist and Christian, he held a conspicuous rank, and contributed largely of his time and his means, in advancing those objects which were calculated to relieve the sufferings of his fellow beings. He died in his 61st year, on the 18th of March, 1840, universally beloved and regretted.

Matter and Manner in Preaching.—Charnock thus distinguishes between the truth and the style in which it is set forth; a distinction which the ministers of Christ should never forget.

"No man is renewed by phrases and fancies; those are only as the oil to make the nails of the sanctuary drive in the easier. Words then must be to make things intelligible; illustrations to delightfully make things intelligible; but the seminel virtue lies not in the husk and skin, but in the kernel. The rest dies; but the substance of the seed lives, and brings forth fruit. Separate, therefore, between the husk and the seed. The word does not work as it is elegant, but as it is divine—as it is a word of truth. Illustrations are but the ornaments of the temple; the glory of it is not the engraving upon the sword cuts, but the edge; nor the key, as it is gilt, opens but as fitted to the wards. Your 'faith must not stand in the wisdom of men,' but in the power of God,' 1 Cor. ii. 5. It is the juice of the meat, and not the garnishings of the dish that nourishes. Was it the word as pleasant song, or as a divine seed that changed the souls of old, martyrs smile in the midst of flames? It was the knowledge of the excellence of the promise? and not worldly eloquence, made them with so much courage slight gibbets, stakes, and executioners; they had learned the 'truth as it is in Jesus.'"

General Idea of a Slave-holding Community.

Slavery then is a continuation of the state of war. It is true that one of the combatants is subdued and bound; but the war is not terminated. If I do not put the captive to death, this apparent clemency does not arise from any good will towards him, or any extinction on my part of hostile feelings and intentions. I spare his life merely because I expect to be able to put him to a use more advantageous to myself. And if the captive, on the other hand, feigns submission, still he is only watching for an opportunity to escape my grasp, and if possible to inflict upon me evils as great as those to which I have subjected him.

War is justly regarded, and with the progress of civilization it comes every day more and more to be regarded, as the very greatest of social calamities. The introduction of slavery into a community, amounts to an eternal protraction of that calamity, and a universal diffusion of it through the whole mass of society, and that too, in its most ferocious form.

When a country is invaded by a hostile army, within the immediate neighborhood of the camp it becomes impossible to make any effectual resistance. However fierce may be the hate with which they look upon the invaders, the inhabitants within the range of their scouting parties, are obliged to submit. They are made to furnish wood, forage and provisions; they are forced to toil in the entrenchment of the camp; their houses are liable to be ransacked and plundered, and their women to be subjected to the lusts of the soldiers. Upon certain emergencies, the ablest bodied among them will be armed, surrounded by foreign squadrons, and obliged to fight against their own countrymen. But though plundered without mercy, and liable to the most frightful injuries, yet as their services are valuable, and even necessary to the invaders, they must be allowed to retain the means of sustaining existence; and if under all the discouragements to which they are subjected, they neglect or refuse to cultivate their fields, they must be driven to work at the point of the bayonet, lest the invaders might suffer from their negligence, and fall short of forage and provisions.

Now every plantation in the slave states is to be looked upon as the seat of a little camp, which overawes and keeps in subjection the surrounding peasantry. The master claims and exercises over his slaves all the rights of war above described, and others yet more terrible. Consider too that this infliction is not limited to a single neighborhood, as in the case of an invading army, but is scattered and diffused over the whole extent of the country; nor is it temporary as in the other case, but constant and perpetual. It is by taking a view like this, that we are enabled to form a primary, general, outline idea of the social condition of a slave-holding community.
Hildreth.

Valor.—The World, the State, the Church, stand in awe of a man of probity and valor. He threatens their order and perpetuity: an unknown might slumbers in him; he is an agency of resolutions. Out of the invisible God, he comes to abide awhile amongst men; yet neither men nor time shall remain as at his advent. He is a creative element, and revises men, times, life itself. A new world pre-exists in his ideal. He overlives, outlives, eternizes the ages, and reports to all men the will of the divinity whom he serves.
—*Alcott.*

Never disturb yourself; for men will do the same untoward actions over again, though you burst with spleen. Reform an injurious person if you can; if not, remember your patience was given you to bear with him.

When the beautiful Madame de Recamier pretended to envy Madame de Stael for her intellect she modestly replied, "Ah, but I have on one defect for which man will never pardon me!" What is it?" demanded Madame de Recamier. "I am ugly," rejoined Madame de Stael.